Mayne's Treatise of Justification.

Mayne's Treatise of Imposition.

Hhh. 868

St *Paul's* Travailing-pangs,

With his

Legal-Galatians,

OR, A

Treatise of Justification;

John Starr

Wherein these two Assertions are chiefly evinced,

viz.
1. *That Justification is not by the Law, but by Faith.*
2. *That yet men are generally prone to seek Justification by the Law.*

Together with several Characters assigned of a *Legal* and *Evangelical* spirit.

To which is added

(By way of Appendix) the manner of transferring Justification from the *Law* to *Faith.*

By *Zach. Mayne*, M. A.

My little Children, of whom I travail in Birth again till Christ be formed in you, Gal.4.19.

Tell me ye that DESIRE to be under the Law, now after that ye have known God, how turn ye again to the weak and beggarly Elements whereunto ye DESIRE again to be in bondage, ver.21.9.

I through the Law am dead to the Law, that I might live unto God, Gal.2.19.

Miræ quidem & inaudiæ sunt istæ definitiones, quod vivere Legi sit mori Deo, & mori Legi sit vivere Deo. Tu vero dicte eas recte intelligere.

London, Printed by *M.I.* for *Joseph Leigh* at the upper end of *Bazing hall* street near the Naggs head Tavern, and *Henry Cripps* in Popes-head Ally. 1662.

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Legal Cautions,

OR A

Treatise of Justification.

Wherein three Assertions
are chiefly evinced,

viz. 1. That Justification is not Gratis Dan, but by Faith.

2. That yet men are justly prone to find Self-Justification in the Law.

Together with several Characters assigned of a Legal Christian.

(By way of Appendix) the manner of transferring Justification from the Law to Faith.

By Zach. Mayne, M. A.

London, Printed by M.I. for Ralph Leigh at the upper end of Bishops-hall street over the Kings head Tavern, and Henry Cripps in Pope-head Ally 1653.

The Preface.

Courteous Reader,

THe Subject of this Treatise being the Justification of a sinner is very weighty, the same things being made in the Scripture the conditions of compleat Justification and Salvation; and yet this weighty subject is exceedingly controverted. A thing of ill and dangerous consequence! If I had therefore any thing to produce that was new and sound upon this argument, which might serve for the healing of the breaches that are amongst us, I might be very well excused for increasing the vast number of Books by adding one more.

There are no less then four several opinions amongst good men touching the matter of Justification, or the condition of it; two of which I may term extream, the other two middle or moderate Opinions.

The first is that of the *Antinomians*, who, because the Apostle *Paul* disputes against Legal Works, banish all consideration of Works, though the most Evangelical and

rightly principled, from having any place at all in our Justification. Amongst these *Luther* himself will be found to be a chief Leader, though otherwise an eminent servant of God. And that I do not accuse him falsly, let such passages as these witness for me, that are to be found in his Commentary upon the *Galatians* (in which he layes that distinction of Righteousness into active and passive, as the foundation of all his building in the doctrine of Justification, and so makes the righteousness of the Gospel, by which we are justified, to be only a passive righteousness) Pag. 10. of his Commentary printed at *Wittenberg* 1535. "*Ego non quæro Justitiam activam* (saith he) *deleremquidem habere & facere eam, &c.* that is, I seek not 'after active righteousness, I ought indeed to 'have it and do it, but if I had it, *&c.* therefore I cast my self, *rejicio me extra totam justitiam activam, & meam & legis divinæ, & simpliciter illam passivam amplector*, without, 'out of, or beyond *ALL ACTIVE RIGHTEOUSNESS*, both mine, and that of Gods 'Law, and I simply embrace a passive righteousness, which is that of Grace, Mercy, '*&c.* in a word, that of Christ, and his holy spirit, which we do not do, but suffer to 'be done upon us, *quod non facimus, sed patimur*. So again, *Summa igitur ars Christianorum*

'rum est nescire legem, ignorare legem, & TO-'TAM justitiam activam; that is, It is the 'greatest art and wisedom of a Christian 'not to know, or own the Law, Works, or 'any such thing as active righteousness in the 'matter of Justification. Here you see he excludes all kinde of Works whatsoever. So again, pag. 11. 'Hæc est nostra Theologia, 'etc. that is, This is our Divinity, by which 'we teach accurately to distinguish between 'these two righteousnesses active and pas-'sive; that Faith and Manners may not be 'confounded, Works and Grace. But to 'mention no more, see pag. 12. *Nihil ergo 'facimus nos? Nihil operamur ad hanc justiti-'am consequendam? Respondeo nihil*; What then do we do nothing? Do we work no-'thing towards the obtaining of this righ-'teousness? I answer nothing; *quia hæc ju-'stitia est prorsus nihil facere, nihil audire, nihil 'scire de Lege, aut de Operibus, sed hoc solum 'scire, & credere, quod Christus transierit ad 'Patrem, & jam non videatur*; that is, Because this Righteousness, this passive Gospel-'righteousness is only to *DO NOTHING*, 'to hear nothing, to know nothing of the 'Law or Works, but only to know and be-'lieve this, that Christ is gone to the Father 'and is not now to be seen. Here are in-deed many good words, and Gospel expres-

'sions; That we must go to Grace and Mer-
'cy, and that the Law cannot save us, that
'we must not tamper with the Law in the
'matter of Justification, we must *ignorare*
'*legem, nescire legem*, be wholly ignorant of
'and disown the Law in the matter of Justi-
'fication. These are all good expressions,
were it not for their companions, such as
these; 'I cast my self *extra totam justitiam*
'*activam*, out OF ALL ACTIVE right-
'eousness, *& meam & divinæ legis*, that is,
'All of one kinde or another Legal or Evan-
'gelical, so it be active righteousness. So
again, 'That I simply embrace a passive right-
'eousness, such as we do not do but suffer.
What will be said then to Faith it self? Surely
we act it not, suffer it only, and that is our Gospel-
righteousness. Again, *to shut out MANNERS*
out of Justification is strange. But the worst
expression of all is that last quoted, 'What
'then do we do nothing? Do we work no-
'thing towards the obtaining our Justifica-
'tion? I answer nothing: Because *THIS*
'Gospel-*RIGHTEOUSNESS IS INDEED*
'*TO DO NOTHING, BUT ONLY TO BE-*
'*LIEVE THAT CHRIST IS GONE TO*
'*THE FATHER*, &c. Neither can these
passages of *Luther* be interpreted of the first
justification of a Sinner upon his first belie-
ving (which I wish they could) that there

faith

faith justifies without works; which one ingeniously, yet truly, expresseth thus; *Fides facta justificat ante partum*, that faith, though it have only an obediential frame and disposition in it to do good works, yet effectually justifies at first conversion before such good works are brought forth. I say *Luthers* expressions cannot be taken in this sense, for he manifestly speaks of the whole life and practice of a Christian or Saint of God, in his treating with God for his justification, and pardon at any time. *Ego non quæro justitiam activam* (saith he) that is, I do not seek after active righteousness now at this time that I am a Christian; that is, I do not value it in the business of Justification; not but that he did seek after holiness of life, as he saith himself, *Debeam quidem habere & facere eam*; I ought indeed to have it and do it; but when I have it, I make no use of it in my treating with God for justification; and to give one instance, which must needs prove that he doth not mean it of Justification at first believing. In *pag.* 10. he takes men off, when they come to dye, from taking their comfort or discomfort from their past life (wch, if ever they were justifyed is the longest time after their first Justification) without any distinction about it; whereas we finde, that when *Hezekiah* came to die, and had

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the sentence of death passed upon him by God, he presently reflects upon his past-life, and hath a great confidence upon it, nay and useth the holiness of his life past as an argument with God to spare him longer; *Isa.* 38. 2,3. *Then Hezekiah* (after he had received the sentence from *Isaiah*) *turned his face to the wall, and said, Remember now O Lord I beseech thee, how I have walked before thee in truth and with a perfect heart, and* HAVE DONE THAT WHICH WAS GOOD IN THY SIGHT. And so St *Paul*, when he thinks of leaving the world, he reflects upon his past life; 2 *Tim.* 4. 6,7,8. *For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith,* HENCEFORTH *there is laid up for me a Crown of Righteousness, &c.* But that I may not do *Luther* wrong, I shall quote the whole passage, which I think hath great usefulness in it, were it not almost spoiled by that *Antinomian* dead flie that may be found in it, 'Ejusmodi est humana imbecillitas, &c. 'such is the weakness and misery of Man-'kinde, that in terrors of conscience, and 'danger of death, we look at nothing else 'but our Works, our own worthiness, and 'the Law *nostram dignitatem & Legem.* 'Which when it shews us our sin, presently 'comes into our minde our past life; and

then

'then with great grief of ſoul doth the ſin-
'ner groan, thus thinkiug with himſelf: *Ah*
'*quam perdite vixi, utinam liceret diutius vi-*
'*vere, tum velim emendare vitam meam, &c.*
'Ah how wickedly have I lived! would
'God I were to live longer, then would I
'certainly amend my life and live better, &c.
upon which he adds, '*Nec poteſt ratio humana*,
neither can *HUMANE REASON* (a
very vile thing with the *Antinomians!*)
'*ita hoc malum eſt nobis inſitum, illamque infe-*
'*licem & comparavimus*, ſo is this evil im-
'bred in us, and ſuch an unhappy cuſtome
'have we gotten, that humane reaſon cannot,
'*ex hoc ſpectro juſtitiæ activæ ſeu propriæ evol-*
'*vere & attollere ſeſe*, get it ſelf out of the
'ſight of this Bug-bear or apparition called
'Active Righteouſneſs, or our own proper
'Righteouſneſs, and lift it ſelf up to the ſight
'of Paſſive Righteouſneſs, or Chriſtian
'Righteouſneſs, but it ſimply ſticks upon and
'reſts in the Active. Now I do really be-
lieve, that when we come to dye, we ſhall
finde great uſe indeed of our faith in the
mercies of God, and blood of Chriſt, and
a little comfort immediately vouchſafed
from God by the lifting up the light of his
countenance upon us will be better worth to
us, and of more ſpeedy help in thoſe bitter
agonies we may be caſt into, than all the

comfort

comfort we may be able to conclude to our selves from the imperfect obedience of our past lives. But yet believe it, he that then shall have the testimony of a clear conscience, and the fair appearance or apparition of a good past life, or *active righteousness*, so as to be able to use the words of good *Hezekiah* unto the Lord, *Remember how I have done that which was good in thy sight*, will have no occasion to turn from it as a foul spectre or ghastly apparition; but he will rather welcome it as his good Angel, and desire it's company with him into the other world: for upon this account it is that *they are blessed that dye in the Lord, for that they rest from their labours, and* THEIR WORKS FOLLOW THEM, Rev. 14. 13. I might adde many other passages out of *Luther* and others, but these may suffice to shew the first extream opinion in the business of Justification, that Works of no kinde have any thing to do there at all.

The other extream Opinion of some good men, is. That the righteousness of faith is an holy temper of heart, or a Christ-like nature in a man's soul, which, because it is produced very much by faith, it is called *the righteousness of faith*. Now certainly these bend the stick too much the other way; for though Holiness be requisite unto Justification,

tion, yet it is not the only requisite, nor the chief condition of it, upon which the honour is put by God. Yet this Opinion I look upon to be much safer than the *Antinomian* Doctrine.

As for the two middle Opinions, that hold the mean betwixt these two extreams, they are that of Mr *John Goodwin* and Mr *Baxter*; Mr *Goodwin* allowes Evangelical works a share in Justification, but then it is only in that part or kinde of Justification which consists in the divine approbation, but excludes them out of that part or that kinde of Justification which consists in remission of sins, which yet he affirmes is the strict Gospel-justification; and for this, he makes faith alone to be the condition of it.

In the last place, Mr *Baxter* makes Faith and Evangelical Works together the compleat condition of that Justification which consists in pardon of sins, as well as of the divine approbation, only that Faith is the principal, Works the last principal condition, and to this Opinion I must needs adhere. Though for Mr *Goodwins* I look upon it to be sufficiently removed from the *Antinomian*, in that it makes Faith as an act not only as a hand receiving Christ's righteousness, (as some Antinomians love to speak) the condition of Justification, and

Works

Works too to be neceſſary unto the obtaining divine approbation; beſides, that he holds that the final Juſtification at the day of Judgment ſhall proceed according to Works. And indeed I am ſo farr of his opinion, that I think faith hath a farr greater ſhare in our Juſtification, than all our good Works put together; yea, that our good Works do chiefly juſtifye as they have faith in them, and for the ſake of that faith that ſpirits them, of which I have given ſome proof in the enſuing Treatiſe, *pag.* 270,271. out of *Heb.*11. where the Apoſtle findes out a faith in the actions of ſeveral of the Patriarchs, and ſayes it was by faith that they did this or that and were juſtified, though their ſtory mention nothing of their faith at all. And it may be ſaid as well that Works without Faith are dead being alone, as that *Faith without Works is dead being alone.*

Now theſe four Opinions lying fair in view, in all which, there are good men engaged, & in ſome of them to a great heat of contention; it were a worthy deſign (in any man that were able) to endeavour their reconciliation to each other, (if all means have not been uſed) and eſpecially conſidering that there is no other thing requiſite in order to it, but a right ſtate of this or theſe two queſtions, Whether, and, if ſo, How farr

farr Evangelical Works have an influence upon the justification of a sinner? I say, there is nothing else necessary to the ending of the controversies between all these, but the stating of this question, and the honest attendiug to such a state given: For that all the parties agree upon the same things for matter, *viz.* That we must believe, and that we must do good Works and that to our utmost; only one saith Evangelical Works have a share in our justification; another sayes they have none; one sayes they signifie so much, another but so much, none deny that good works are to be done. I might mention another difference in opinion concerning faith in justification, and that is concerning what kinde of faith it is that is the condition of our justification; whether only that faith that hath a direct and expres respect to Christ and his death, or else all acts of faith whatsoever upon the power, goodnes, and faithfulnes of God, as well as that upon Christ and his blood. I hope I have in some of these things added one mite at least unto the treasury of Knowledg, or else I were very impertinent indeed.

But this was not my design in composing this Treatise, to give a state of such questions, and therefore what I have done of such a kinde, I have cast at the end of my Book,

as

as not being chiefly intended, nor indeed intended at all at first, but only as I found that it would be necessary to say something upon them.

Or if I had desired to engage in such a designe, these several reasons might have discouraged me: *First*, that it required vast abilities to undertake it; *Secondly*, That I thought it had been very well performed by Mr *Baxter* already; and *Thirdly*, That though any should be judiciously satisfied, that he could give a better state than yet had been given, he might very well doubt how it would be entertained amongst the contenders, when Mr *Baxter* (of whom I have heard a very learned and godly Person say of late, That he would shine in heaven for his book of Aphorismes) yet by it purchased the highest displeasure from his *Presbyterian* Brethren.

My design therefore was wholly of another nature; for observing that the Subject was as well practical and experimental as disputable (though there are very worthy and lofty speculations to be had about it) I thought it the most efficacious way of ending the disputes about it, at least of making it usefull to honest men (leaving disputers to themselves) to shew how it was practical and experimental, and by how much the shorter

I was

I was in my doctrine upon this Subject, to be ſo much the larger in my application.

And indeed I muſt needs ſay I obſerved, as I thought, that thoſe who had hitherto written upon this Subject were deficient in one great piece of Application. Mr *Baxter* and others I thought had done excellent ſervice againſt the *Antinomians*, who have ſadly provoked them in theſe late times both in the Pulpit and Preſs, and their private ſuggeſtions and inſinuations: but then they were more ſparing in uſing the two-edged ſword of Truth in this Subject on that ſide where it ſhould cut the Legaliſt: whereas there was as much or more need to ſet themſelves againſt them, as againſt the *Antinomian*.

If we would learn what Legality was that we might avoid it, we muſt go to the *Antinomians*; there was little to be heard of this Subject amongſt others; though in the mean time they did moſt dangerouſly poiſon their Auditors and Diſciples with falſe deſcriptions of Legality; ſo that I have my ſelf, whileſt formerly an *Antinomian* and an Enthuſiaſt, looked upon that to be as ugly as Hell and Damnation, which I now receive for good, wholſom, and precious Evangelical truth; I could well have approved of that ſaying of *Luther* formerly, *Operatores*

ſunt Martyres Diaboli, that is, That thoſe that do minde Works in the matter of Juſtification, though Evangelical works, ſo farr as they minde them, they are the Devils Martyrs, and bear their teſtimony by the anguiſhes of their ſpirit againſt the Righteouſneſs of the Goſpel; and yet from ſuch Teachers we muſt receive the notes of Legality, others that are enemies to the *Antinomians* not offering at this Subject, at leaſt in that profeſſed way as the *Antinomians* do.

This I looked upon to be a conſiderable defect, eſpecially when I obſerved that the Apoſtle *Paul* in his Epiſtles to the *Romans* and *Galatians*, as alſo in ſome other places, lets out the chief of his zeal, and uſeth the greateſt ſtrength of argument againſt this ſort of men; whereas he is but here and there ſparingly touching upon the *Libertine*, which I hold to be the practical *Antinomian*.

Rom. 6. 1, 2. *What ſhal we ſay then? ſhall we continue in ſin that grace may abound? God forbid. So ver. 15.*

And as I ſaid even now, this Subject is a practical Subject, and highly experimental, yea every whit, and rather more experienced in the inconveniences of Legality, than of thoſe of Antinomianſme, *For the Law and Grace contend for the dominion and maſtery in every heart that but entertains the thoughts of Religion.* Now where the notion of Grace prevails in a right way, there is the right

Rom. 3. 5, 7, 8.

Saint

Saint or Christian; where it prevails in a wrong way, without a due seriousness of heart, there is Antinomianisme; when the Law prevails, there is Legality. Now I verily believe that there are ten Legalists to one *Antinomian*, for all the Superstitious world are Legalists; and I have shewn in the following Treatise that there are many moral Legalists: and there is evident reason why there may well be more Legalists than *Antinomians*, for that, with a little knowledge in Religion men may prove Legalists, whereas to be *Antinomians* requires somewhat more than ordinary of notion in Religion; besides, there is another reason why there should be at least equal care taken if not more (in the application of the doctrine of Justification) for the searching and rooting out of Legality than there is to be had for the destroying Antinomianism; because, destructive Legality takes faster hold of men that are under it, than destructive Antinomianisme doth. For the Legalist that depends upon his external Priviledges or performances is not so easily beaten out of his hold, as the *Antinomian* that is destructively so, that is, a Libertine; (for there is a partial Antinomianism as well as a partial Legality that is not destructive) because he falls under an easie & obvious conviction (except he have got-

By this division thou maist (if thou judgest necessary) supply a member of a division that may seem to be wanting. *Pag.* 117, 118. where I have divided all Religious persons into two sorts, *viz.* Legal and Evangelical; though were it not for giving offence I might still leave the *Antinomian*, that is, the high practical *Antinomian* out of the number of Religious persons.

ten a brawny conſcience) for that his miſcarriages are more groſs, whereas a Legaliſts faults are hidden and ſpiritual:

However I am ſure there is both for the number of Legaliſts and their uſual rooteдneſs in that diſtemper reaſon for equal proviſion to be made about them to what there is to be made about the *Antinomians*. Now finding that there was not, at leaſt not finding that there was equal care taken, I adventured to ſay ſomething about it; I wiſh I may provoke ſome other to do it better, & they ſhall have my hearty prayers to the Lord for their aſſiſtance in ſuch a work.

And beſides theſe ſeveral reaſons which I have mentioned, as moving me to the compoſing of this Treatiſe, eſpecially that part of it which conſiſts of the characters, there was another very prevailing with me, & it was my own neceſſity of being well enlightened about this matter. For I found dayly uſe uſe of ſome of the obſervations which I have here given thee, in every prayer, yea in the mannagement of my ſpirit all the day long. I found the Law ſtriving to get the maſtery of my ſpirit, that is, *ſin by the* (ſeverity of the) *commandement* would have deſtroyed all that little life and quickneſs which I had in the ſervice of God, would have made me unwilling to ſerve God,

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to be averſe unto him and his wayes, yea to conceive a profeſſed diſpleaſure againſt God himſelf, till I have been relieved by ſome of theſe conſiderations which I here tender unto thee for the ſame end, with an earneſt prayer that they may do thy ſoul good, as I hope they have done mine.

And I doubt not, but *Luther* being a good man, and one of a great ſpirit, had a conſiderable and worthy deſign in endeavouring to get the Law out of his conſcience, as his phraſe is, I mean getting it from its dominion over him, though he might herein over-do it, as it is certain he did over-ſpeak it. I ſhall here do him the right to quote a large and lively branch of his Diſcourſe, that is not (as I appreheud) lyable to exception; it is in his Preface or Argument before his Commentary, *pag.* 14. ſaith he, 'When at any time the Law would aſcend 'into thy conſcience & domineer there, *ibi do-'mina*, ſay unto it, Law, or Lady Law (as in 'ſome places he ſpeaks) *Domina Lex*, wilt 'thou aſcend into the Kingdom of my conſci-'ence, & rule there, & argue it of ſin, and take 'away my joy wch I have by faith in Chriſt, 'and bring me into deſperation, that I pe-'riſh? *hoc præter officium tuum facis*, here thou 'goeſt beyond thy Commiſſion: ſtay with-'in thy own bounds, *conſiſte intra tuos limites*,

'*& exerce dominium in carnem*, and exercise 'dominion over my flesh; (which expres-sion I do not well understand, except it be that so farr as we are fleshly we are still under the Law, and therefore as the Law was given to humble us at first, so it hath the same use still, as also to direct our lives) 'exercise thy dominion over my flesh, *conscientiam autem ne attingas mihi*, but offer not to 'touch my conscience, for I am baptized, and 'called by the Gospel into the communion 'of righteousness, and eternal life, unto the 'Kingdom of Christ, in which my conscience is quieted, (or doth acquiesce) where 'there is no Law, (that is, no Law for condemnation) but meer remission of sins, *mera remissio peccatorum*, peace, quietness, joy, 'salvation, and eternal life; *ista ne interturbet mihi*, do not hinder me, nor disturb me in 'the enjoyment & possession of these things; 'let not the Law, which is an hard tyrant 'and cruel exactor reign in my conscience, 'but Christ the Son of God, the King of 'Peace and Righteousness, the most swee[t] 'Saviour and Mediator.

And now I have have onely this to beg pardon of thee for, that I have spoken to so great and weighty things in so unstudyed and undigested a dress and method; but as an argument to prevail with thee for my pardon,

pardon, I assure thee, that could I have promised my self an opportunity of printing these papers some two or three years hence, (and the Lord continued life) I should have detained them in my own custody so long, on purpose that they might have received a better formation.

If thou take offence at me for that I have taken liberty in something or other to vary from most of those few Authors that I quote in the Treatise, I crave not thy pardon for it, for neither will the Authors themselves have any reason to be angry, when they consider and believe that, if I had not valued them I should never have quoted them, and, but for that I valued the truth before them, I should never have varied from them.

Once more Reader, if thou shouldest think it undecent that there should be any thing in the following Advertisement (for which I am so much beholden to the Reverend Author of it) different from what is asserted in the body of the Book; as for instance, that the Author seemeth to judge that there is no repetition of the act of Justification as it signifies pardon, that Works justifie only *in sensu morali*, not *in sensu forensi*; take this for thy satisfaction, that I had full power from the Worthy Author of it to have left out, yea, or put in what I pleased in the print-

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ting of it. But I presumed not to adde or diminish one tittle, as judging it but equity and justice that others (especially the Learned) should have the same liberty to differ from me that I take to differ from them. Besides, I account this so farr from being any lessening to the value of the testimony given me, that I reckon it a greater advantage to receive it from a Learned man, from whom I presumed to differ, than if he had been perfectly of my minde.

Now the presence of God and of thy best understanding be with thee in the reading; and so I bid thee farewell.

Thine in Christ,

Zach. Mayne.

An Advertise-

An Advertiſement unto the READER, concerning the Author, Subject, and contents of the Treatiſe enſuing.

THE Treatiſe *in thy hand, whileſt yet unread, may (poſsibly) ſuffer in thy eſteem through want of years in the Compoſer: againſt which inconvenience I thought it might be ſome kinde of relief unto it, to ſend it forth attended with a ſober Preface, drawn up by a Perſon, whoſe years, though but meanly improved, are ſufficient to diſcern between impertinencies, and matters of weight and worth. The Apoſtle in this brief addreſs unto* Timothie, *Let no man deſpiſe thy youth* *, *ſuppoſeth two things*; 1. *That youth is obnoxious to neglect, or undervaluing, by men.* 2. *That young men may nonwithſtanding redeem themſelves from under this diſadvantage, and ſtave off their enemie,* Contempt, *which otherwiſe threatens to be upon them, and make a prey and ſpoile of that, which is honourable, and might be uſefull, in them. In the place cited, the Holy Ghoſt preſcribes unto* Timothie *this method for the healing of that weakneſs in men, by reaſon whereof they were like to be injurious unto him (and, indeed, unto themſelves more) in reſpect of his youth*; But be thou an enſample [*or*, the pattern, τύπος] of thoſe that are faithfull, in word, in converſation, in charitie, in ſpirit, in faith, in purity; *meaning, that by hearkening to this counſel, he ſhould impoſe a pleaſing neceſſity upon men, to make him, his youth notwithſtanding, at leaſt equall, in honor, reverence, and*

* 1 Tim. 4. 12.

respects with such persons, who by maturity of years are invested with a natural right and title unto such Priviledges.

How the Author of the Discourse before thee, hath quitted himself in the five particulars last specified by the Apostle, Conversation, Charity, Spirit, Faith, Puritie, in order to the vindication or balancing of his years, I must referr both thee and my self unto those, who have had longer time, and more and larger opportunities to understand him in these then I have had: although it be meet for us both tt judg, that he hath been Christianly provident, even by these, to way-lay that prejudice & disparagement which his under-growth in age exposeth him unto. But as farr as by word, speech, or writing, a young man may secure his years from the imputation of inconsiderableness, and purchase himself an equitable title to divide the heritage of Reverence and honor, with men of a farr longer standing in the world, he that hath befriended the world with the Treatise ensuing, hath (to the best of my understanding) very substantially performed both.

Not to insist upon the stile, which is grave, and yet pleasant enough, and at a due distance from affectation; the argument, or theme undertaken in the Book, The Justification of a sinner, is, both of as important and necessary, and of as sublime and difficult a contemplation, at least in many of the veines or branches of it, as any other subject within the circumference of Divinity, or Christian Religion. Yea, whereas in the best and most serviceable of the years of my earthly Pilgrimage, I have been (by the providence of God) occasionally engaged to wade somewhat farr in the deep waters of those two mysterious Articles of the Common Faith of Christians, Justification and Predestination, and so necessitated to inquire into and consider, with the best of my

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underſtanding, the reſpective natures of them both; if I were now deſired to give my ſenſe concerning the difference between them in point of difficulty, or whether of the two requires more of the reaſon and underſtanding of a man, to come at any well-grounded ſatisfaction in all matters of moment relating to it, I muſt award the precedeney herein unto Juſtification: For though the Doctrines of Election and Reprobation be reſented by many, as points of a moſt abſtruſe and ſublime conſideration, yet I really judge, upon the credit of my unpartial diligence in making the compariſon, that the ſecret veins running along in, and ſpreading themſelves over, the body of the Doctrine of Juſtification, are both more in number, and alſo of a more ſpiritual and hidden nature, harder to be clearly opened, than thoſe that occurre in the other Doctrines.

Not having had time to peruſe the Treatiſe ſince the printing of it, nor any other knowledg of the contents of it, but only what I gained by ſome broken communications about them with the Author, when his leſſure and mine could agree, (which was not very often) whileſt he was preparing it for the Preſs, I am not able to give thee a ſteady account, how farr he hath traverſed his Subject, or about how many of the arcana, *or difficult Queries relating to it he hat hengaged his pen in the preſent Diſcourſe. I ſuppoſe it never came near his thoughts, to intereſs ſo ſmall a Tract in all the inquireable points about Juſtification (nor do I know any man, amongſt thoſe many that have ſerved the* Chriſtian *World in that argument, that have raiſed the pitch of their Undertaking ſo high.) But I well remember he hath laboured very commendably, and to the good contentment (I doubt not) of the conſciences of thoſe that ſhall conſcientiouſly reade and minde what he hath written, in ſundry particulars, very neceſſary to be underſtood by thoſe that are deſirous*

to know the whole counsel of God in that Great and most important Article of their most holy Profession (I mean, Justification.) He hath with a strong hand removed that stumbling Stone of Justification from eternity, which the Spirit of Antinomianisme hath laid in the way of Christian profession, and at which, not a few, learned and unlearned, have stumbled. This Error being so broad-fac'd and palpable, had need have the countenance of some, that are counted Pillars in the Christian Church to support it. And were it not so grosse, and easie of detection, I might take the boldnesse with modestie enough, to challenge and accuse it of a most malefique and dangerous influence upon the very life of Christianity. For besides other threatning tendencies of it of this kinde, both the face and bearg of it are set to deprive the world of the Spirit, life, and soul of all that the great Apostle Paul hath written in his Epistles, in asserting the Doctrine of Justification by Faith against the Jews, and all others opposing it: which is a good part (not to say the best, or greatest part) of all the precious Legacies which he hath left in writing unto the world, for that Love's sake which he bare in his life-time to the salvation of it. For if the great contest between him and his Opponents (the Jews) was not about Justification it self, or about the means, whereby it is to be obtained in the sight of God, but onely about the manifestation, or declarative of it; and this before men, which they must of necessity affirm, that hold men really and actually justified in God from eternity; then (doubtless) the Jews, who pleaded for Justification by Works, had the better end of the staff; inasmuch as these have a greater determinate force, at least in reference unto men, of the state of Justification, or of the acceptance of a person with God, than Faith hath. This, not reason and experience onely, but the Scripture it self supposeth

poſeth from place to place, ſtill making waies and works of Righteouſneſs, and fruitfulneſs in well-doing, the moſt unqueſtionable Characters and proofs of perſons juſtified, and in favour with God. Places of this import, and very pregnantly ſuch, might ſoon be drawn together in great numbers; but I judg this needleſs, by reaſon of the frequent and familiar occurrencie of ſuch places. Whereas Faith *is here repreſented, as in, and of, it ſelf, inevident, and as ſtanding in need of the light of Works, to make it viſible or manifeſt unto men,* Jam. 2.18. 1 Joh.37.10. Rom.8.1. *Beſides, the Apoſtle, in his Epiſtle to the* Romans, *where he is more large in the vindication of his Doctrine concerning Juſtificaeion by Faith, then elſewhere in any place, ſpeaketh expreſly of the* conſtituting [i.e. *of the actual making*] *of men juſt, or righteous,* c.5.19. [*that is, the inveſting men with the ſtate of Juſtification*] *but no where mentioneth any thing concerning the manifeſtation of ſuch a ſtate. And the truth is, that the conteſt about* Juſtification, *wherein he ingaged againſt the* Jews *with ſo much zeal, ſo much ardencie of deſire to convince them, with ſuch variety of exquiſite and ponderous arguing, to bring the truth to light, againſt which they contended with him; the conteſt (I ſay) had hardly been worth all this* oleum & opera, *all this ſolemnitie, and height of ingagement by ſuch a man, had it been onely about the manifeſtation, and not about the way and means of procuring a juſtified eſtate. An account of this aſſertion might be given, if need were.*

Another thing worthy conſideration about the great Subject of the Treatiſe, is, whether, & if ſo, why Juſtification, or Forgiveneſs of ſins, is aſcribed, as well to ſuch acts of Faith, which do not, at leaſt directly, or immediately, relate unto Chriſt, *or unto the death of* Chriſt, *as unto thoſe which do. Thou wilt finde here more produ-*

ed from the Scriptures to prove the ὅτι of such an ascription, then, as farr as my reading and memory can inform me, is to be met with elsewhere: and as much said upon a rational and probable account for clearing the διότι, or reason of it, as may be sufficient to quiet the thoughts of men in the case. For it doth not bear hard at all, either upon the Wisedom of God, or upon any of his words in the Scripture, to conceive, that any act from a believing frame or disposition of soul in man towards God, should reduce him under the Divine Decree of Justification, and so interesse him in the benefit or blessing hereof; considering, that every such act doth arguitive (as the School-men speak) that is, virtually and consequentially, comprehend in it such an act of believing also, which is directly and immediately acted upon Christ, or his death. It is a rule in the Civil Law, Favores sunt ampliandi; the meaning is, that such passages or clauses in the Law which were intended in way of favour or benefit unto men, ought to be interpreted in the largest and most comprehensive sense that the words will any way bear: as on the other hand there is this rule, In odiosis stricte facienda est interpretatio; Such sayings in the Law, which concern the punishment of persons, in one kind or other, are to be understood in as narrow and restrained a sense as the words will permit. Doubtless these notions for the expounding of Laws, both in the one case and the other, are equitable, agreeable to reason and the light of nature; and consequently are to be found in the nature of God himself, who (as the Scripture informeth us) made man in his own image, or likeness; and vested the same, or the like principles, or impressions, of Reason, Equity, and Understanding in him, with those that were in himself. So that it need be no great matter of wonder that God should be very indulgent and large in interpreting such clauses

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in the Gospel, which relate unto the justification and salvation of men, and (consequently) should finde justifying Faith in such acts of believing, which may any waies, even by the most abstruse, subtile, or profound way of arguing, be conceived to evince or comprehend it.

Whether upon every reiterated or repeated act of believing, the believer is justified afresh; if so, what doth a supervenient act of Justification profit him that is perfectly justified already? or how is there place for the effect of such an act, as that of Justification in him, all whose sins, by means of his being in Christ are already pardoned by God? or if not, what should be the reason why one act of the same Faith should not justifie, as well as another? Are problemes worthy the consideration and inquiry of an ingenuous Student in the mysterious science of Justification? These also or some of them, are ingeniously discussed, and endeavoured to be resolved in this Treatise. Doubtless every new act of believing doth not procure or bring unto him that so acteth a new Justification (properly so called, and which consisteth in remission of sins.) Nor is this any disparagement to an after-act of believing, in comparison of any former, or the first act in this kinde, by which Justification in this sense was obtained, nor doth it argue any whit less acceptance of it with God. For as the saying in natural Philosophy is, Quicquid recipitur, recipitur ad modum recipientis, *the qualification, or condition of the Subject, doth often, if not alwaies, modifie the effect of the act that is exercised or acted upon it: So he, who by virtue of a former act of believing remains and is in a complete state of Justification, all his sins being forgiven him by God, is not capable of receiving the forgiveness of them (at least in the same sense, or kind) the second time, because he needeth it not. For it being unpossible for God, in respect of the infinity of his Wisedom, to do any thing superflu-*

ous, no creature can be in a regular capacity of receiving any matter of grace or ſavour from him, unleſs in one reſpect or other it ſtandeth in need of it. Every repeated act of Faith doth (indeed) obtain from God another kind of Juſtification, *I mean,* Approbation; *which is oft in Scripture expreſſed, and this without any great acyrology, or impropriety of ſpeech, by the word* Juſtification. *For though men were approved of him before, as well as* juſtified, *yet Approbation being ſuſceptive of* magis *and* minus, *or of degrees, which* Juſtification, *ſtrictly taken, is not; they may be oft approved, yet not often (in that ſenſe) juſtified (their former juſtificatioh remaining.) That* forgiveneſs of ſins *which* Chriſt *teacheth us to ask of God dayly, either imports the continuation of the firſt act whereby he juſtified us, which it is meet we ſhould ask of him, in reſpect of our new and dayly tranſgreſſions; or (which I rather conceive, yet with ſubmiſſion) Gods forbearing to puniſh us with temporal puniſhments for our dayly ſins, being at liberty (we know) thus to puniſh us, notwithſtanding our juſtified eſtate, if he be not intreated by us in this reſpect to forgive us. Other great and high concernments there are of repeated acts of believing, which are not proper to be mentioned here.*

Becauſe Faith in Chriſt, *or in God by means of* Chriſt *(for the Scripture uſeth both expreſſions indifferently) qualifieth and inricheth the ſoul with all principles of righteouſneſs and goodneſs, and ſo conſtitutes a perſon inherently juſt and righteous, ſome of late have conceived, that in this notion or conſideration it juſtifieth, and that God, looking upon man as inwardly juſt and righteous, by the worthy opcration of Faith in and upon his heart and ſoul, pronounceth him accordingly to be a juſt and righteous perſon. With this conceit thou wilt finde the Author of the Treatiſe caſt into ſomewhat*

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a like paſſion with Paul *at* Athens, *when he beheld the City* κατείδωλον ὖσαν, *given to Idolatry; the Text ſaith,* παῳξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, his ſpirit was ſharply-provoked, *or ſtirred*, within him, *Act.*17.16. *I found him not ſo warm at any other work in all his Book, as in his wreſtlings againſt this Opinion. His zeal in the caſe is very pardonable, if not commendable rather, the matter being exceeding weighty: For if that be all the* Juſtification *we receive from God, to be pronounced juſt, or righteous by him, according to that righteouſneſs, which he ſeeth truly and really inherent in us, and for the ſame, what becomes of our ſins? Are theſe ſtill reteined and unforgiven? Or if they be forgiven, is the forgiveneſs of them nothing, no part of our* Juſtification? *And if they be forgiven, are they forgiven for the ſake of that inherent righteouſneſs, for, and according unto, which (ſaith the Opinion) God pronounceth us righteous, that is juſtifieth us? Doth not this notion wholly evacuate the firſt-born* inter Magnalia Dei, *the moſt adorable Vouchſafement, that ever the Grace, and Love, or Bounty of God iſſued forth unto the world; I mean, the propitiatory Sacrifice of* Chriſt? *Beſides, if God ſhall pronounce us righteous onely for, and according to that righteouſneſs which he ſeeth and knoweth to be in us, and this be our* Juſtification, *the Grace of God will have but a faint and feeble hand in our* Juſtification. *For it is but a kinde of debt for him, that certainly knoweth another man to be righteous, to give teſtimony unto him accordingly, and to pronounce him ſuch upon occaſion. But for the further eviction of this ſo Anti-Evangelical a notion, I referr thee to the Treatiſe it ſelf. Onely (if thou pleaſeſt) bear me a few words about what I conceive may be the occaſion (at leaſt in part) of the ſad miſtake. When God in the Scripture*

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calleth or pronounceth men righteous *for, and according to, that righteousnes which is really and truly vested in them.* 1. *He speaketh not of an absolute, distrikt and perfect righteousnes, or such which without any more ado, giveth them a right of claim to Heaven, but first, of such a righteousnes which is inchoate only, and wants many degrees of its perfekt growth and stature, admitting no small mixture of unrighteousnes with it, according to these, and many like Scriptures:* In many things we offend all, *Jam.*3.2. If we say that we have no sin, we deceive our selves, &c. 1 *Joh.*1.8.10. Who can understand his errors? Cleanse thou me from secret faults, P*sal.*19.12. There is not a just man on earth that doth good and sinneth not, *Eccles.*7.20. There is no man that sinneth not, 1 *King.*8.46. Secondly, *He speaketh of a comparative* righteousnes, *pronouncing the Saints* righteous, [viz. *in respect of the world, which as* John *saith, lyeth in wickedness. Again,*

2. *When God pronounceth Believers righteous for, and according to that good and righteous frame of heart which he seeth in them, he doth not justifie them in the sense of the word* Justifie, *in the Questions and Controversies about the justification of a sinner, namely,* sensu forensi, *as persons are said to be justified from Crimes laid to their charge by a Judge; but* sensu morali, *as when persons that are* approved *by whomsoever, for any thing either done by them, or known or supposed to be in them, are said to be* justified *by them. The word* Justifie *is frequently used in this sense in the* Scriptures, Job 27.5. 33.32. 11.2. Prov.17.15. *compared with* Ch.24.34. *&* 28.4. Matt.11.19. Luke 7.35. Matth. 12.37. (*with many others.*) *Whereas when God is said to* justifie *those that believe, with that Justification which is said to be of, or* unto life, (i.e. *unto salvation*) Rom.5.18. *he is said* to forgive their iniquities, to cover their sins, not to impute sin unto them, &c.

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Rom.4.5. *compared with* 6,7,8. Acts 13,38. *with* 39 *See also* Eph.1.7. Col.1.14. Luke 1.77. Rom. 3.25. *with* 8.26 *The* forgiveneſs of ſins *is (indeed) a moſt abſolute, diſtrict & compleat righteouſneſs [in its kind] having no mixture or tincture of any weakneſs or imperfection in it; and, as to the benefit and comfort of all that receive it, comprehending in it the conſtant obſervation of the whole* Law *of God to every the leaſt iota or tittle of it. In reſpect of this moſt exquiſite, abſolute and divine perfection of it, as well as in others, it may well be term'd (as it is* Rom.3.21,22. *twice together)* THE RIGHTEOUSNESS OF God. *It is like the non-advertency of theſe particulars might render the Judgements of ſome learned men the more obnoxious to the error now impleaded.*

Yet further, he that deſires to underſtand himſelf like a Chriſtian *in ſo material a piece of his profeſſion, as* Juſtification, *had need be able and expert to diſtinguiſh the terms, and phraſes, which frequently occur in the Scriptures relating to it, out of their ambiguities and diverſities of ſignifications and imports; and ſo likewiſe to know when different words or expreſſions are the ſame in ſence and import, either expreſsly, or implicitly, and by conſequence, otherwiſe they will never ſit eaſie and lightſome in their judgment about many particulars belonging to it. I muſt not ſtand to inſtance in particulars; I have already exceeded the intended proportion of my Advertiſement. But in this concernment alſo thou wilt find the Treatiſe at hand a good Benefactor unto thee: This will inform thee, that the word* Righteouſneſs *doth not always ſignifie the principle or virtue of righteouſneß inherent in the ſoul, but ſometimes that which we may call an adherent, or a relative righteouſneſs,* viz. *a non-imputation of ſin, or the forgiveneß of ſin, called alſo (as we lately ſhewed) the* Righteouſneſs *of* God; *and ſometimes the* Righteouſneſs *of* Faith; *that is,*

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which is obtained by Faith. So again, it will acquaint thee with different significations of the words, Juſt, Juſtifie, Juſtification, *and ſome others; by the knowledge whereof the rough wayes of the ſtudy of Juſtification will be made ſmooth.*

But the carriages or paſſages of the Treatiſe hitherto pointed at, are (in the eye of my comparing faculty) but as Pictures of Silver, *the* Apple of Gold *amongſt them; and which to me is* vena baſilica, *the Maſter-Vein of the Diſcourſe, is that quarter of it in which the Evangelical purity and ſimplicity of Juſtification is aſſerted againſt the importune, yet ſubtile and cloſe inſinuations of a legal ſpirit. For as I know no Doctriue greater then that of* Juſtification, *within the whole Hemiſphere of* Chriſtian *Profeſſion (as before was hinted) ſo neither do I apprehend any thing more threatning the world with the loſs of the great benefit and bleſſing of this great Doctrine, then that* τὸ πνευματικὸν τῆς πονηρίας, *that* Spiritual Wickedneſs *which ſo much haunteth it eſpecially in the practique of it; I mean, the Spirit that ſo violently, and this ſo generally, tempteth and importuneth men to take ſomewhat from the Law for the relief of* Chriſt *in his great work of Juſtification; as if in this caſe alſo it were true, that* two are better then one. *This Spirit (I believe) was never more narrowly ſifted, or more cloſely purſued then here: He is detected by certain ſigns and ſymptomes, lurking in ſeveral forms and ſhapes, at the root of the hearts and minds of men; yea it is here ſhewed, that there are few or none ſo purely, diſtinctly, and fixedly Evangelical in their notion of Juſtification, but ſome grudgings (at leaſt) of* Legaliſm *hang upon them, as if they durſt not entruſt themſelves or their ſouls in the hand of the Grace, or Promiſe of God in* Chriſt, *without ſome encouragement from* Moſes. *But the comfort is, that every touch or tincture of this bewitching*

witching Spirit, is not exclusive from the blessing of Justification; a truth well stated in the Discourse before thee. The reason or occasion rather why this Epilectical Distemper of falling upon the Law in the high concernment of Justification, is so Epidemical amongst the children of men, seems to be the most transcendent brightness of the glory of the Grace of God in his terms or way of Justification, which exceeding brightness doth so præstringere oculos, dazle the weak eye of their Reason and Understanding, that they are very hardly able to look stedfastly upon it without some refraction or allay; as it is said that the Children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, but were afraid to come nigh him, (yea Aaron himself was afraid) until he had put a covering or Veil upon his face, [that is, I conceive not such a covering which did altogether hide, or keep from their sight the lustre or shining of his face, but which only did (as it were) correct the disproportion of it to their sight, and reduce it to a temper or degree passable with it, and pleasing to it] Exod. 34 30. 33, &c. with 2 Cor. 3 7. 13. To bring forth the mind of God concerning Justification, in respect of the absolute freeness and non-dependency of it upon the Law, into a clear, convincing, and satisfactory light, is (I conceive) the highest service that can (lightly) be performed to the Christian world. He that is well grounded and rooted in the knowledge hereof, and also understands in any good measure the weight and worth of a justified estate, stands upon ground of the greatest advantage to anticipate his future equality with the holy Angells, as well in holiness as in happiness and joy. For I believe that the Grace of God in Justification thoroughly apprehended, and seriously believed, is of too strong an engagement, yea too soveraignly enclining unto holiness, to be (readily or easily) turned into wantonness.

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But I keep thee too long in the Porch, for in the House thou wilt find many more pleasant things (for in matters of spiritual concernment all profitable things are to be counted pleasant) then I have all this while acquainted thee with: There are divers choice strains of Spiritual Discourse, with several lights set up in many dark places of Scripture, which I have not set down in my Inventory: For I judge it more honourable to the Author, (yea and to his friend also, that was willing to serve his pen with a few lines of good will) that his Treatise be found above his Preface, rather then beneath it. My desire and design in this my Anteloquium, *was not so much to raise, as to encourage thy expectation. To wish thee as much* Christian *satisfaction and contentment in the perusal of the Treatise, as my self received by the Author imparting some of the* Contents *unto me, would be to wish thee liberally. The blessing of him that justifieth the ungodly, and yet is just in so doing, be upon thee, and upon all thy* Conscientious *labours, and applications unto him in the use of all means which he hath sealed for the saving of thy soul; and when thou shalt be full of comfort and peace, forget not him who remembreth thee at the Throne of Grace, and resteth,*

Thy Christian Friend, that hath
but one heart for thee
and himself,

J. G.

ERRATA.

PAg. 3. lin. 10. read *times*. p. 5. l. 7. r. *Gal.* 2. 16. p. 8 l. 26. leave out *and then the Law muſt juſtifie him*. pag. 9. lin. laſt, r. *Ioh.* 8. 7. p. 10. l. 26. r. *us by*: p. 11. l. 16. leave out *therefore*. p. 21. l. 27. r. *Covenant*. p. 22. l. 12. r. *Rom.* 10. 5. p. 23. l. 20. r. *ſerveth*. p. 53. l. 11. r. *this*. ibid. lin. 33. r. *Ordinances*. p. 58. l. 1. r. *Commentators*. p. 63. l. 7. r. *makes*. p. 67. l. laſt r. *and thou*. p. 81. l. 7. r. *we are*. p. 86. l. 8. r. *Epaphras*. ult. r. *from the 15 to the 19*. p. 87. l. 31. r. *have thought*. p. 90. l. laſt r. *take*. p. 92. l. 26. r. *no good*. p. 103. l. 1. r. *wonder*. p. 115. l. 1. r. *own*. p. 124. l. 19. r. *Iuſtice*. p. 135. l. laſt r. *thou ſet*. p. 137. l. 31. leave out *they*. p. 139. l. 20. r. *none*. p. 180. l. laſt r. *ſpirit for call*. p. 192. *laſt 5 lines* to be left out. p. 194. l. 9. r. *ſame time*. p. 195. l. 9. r. *hands*. lin. 21. r. *beneſt*. p. 197. l. 16. r. *cruelties*. p. 200. l. 26. r. *ſo farr*. lin. laſt r. *ſelf*. p. 202. l. 9. r. *legality*. p. 210. l. 23. r. *how Ahab*. p. 231. l. 14. r. *and*. l. 25. r. *diſcourſe*. l. 31. r. *Phariſee*. 232. l. 15. r. *certainly*. p. 238. l. 17. r. *neglect to ſtudy*. p. 239. l. 3. r. *Chriſt*. p. 243. l. laſt r. *terminated*. p. 244. l. 8. r. *from*. p. 310. l. 5. for *Chriſt* read *ſin*. p. 321. l. 1. r. *ſaith*. p. 323. marg. r *inference from it*. p. 341. l. 15. r. *that*. p. 345. l. 19. r. *fundamental*. p. 349. l. 34. r. *thy*.

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Of Justification.

Justification may be considered as an Act of God upon the Creature, or as a state of the Creature resulting from that act: As God's act, it is, God's reckoning or reputing a man just and righteous. As the Creatures state, it is, his being reckoned, and standing for just and righteous in the sight of God. That this is a Scripture-definition or description, may appear from *Rom.*2.13. *For not the hearers of the Law are just before God, but the doers of the Law shall be justified*: Where to be just before God, and to be justified, is all one; therefore Justification is a man's being just before God, reckoned, reputed by God so to be; Another place that proves this description, you have *Gal.*3.11. *But that no man is justifyed by the Law in the sight of God, is evident; for the just shall live by Faith*: The justified man is a just man in the sight of God. To be justified before God, or in the sight of God, or by God, are all one; for it is the same phrase, παρὰ τῷ θεῷ in both places; and the meaning is onely this, that God must reckon that man just whosoever is justified, according to that in 2 *Cor.* 10.18. *Not he that commendeth himself is approved*; I may add, not he whom all the men on earth, or all the Angels

The definition, or description of Justification.

in Heaven commend, is therefore approved, *but whom the Lord commendeth.*

This act or state of Justification is variously expressed in the Scripture, I shall give just a taste of it. In *Gen.* 4.7. It is called God's *accepting of us*: *If thou dost well, shalt thou not be accepted?* And again, *Gods having respect unto us*, in the same chap. v. 4, 5. *The Lord had respect unto Abel, and unto his Offering; but unto Cain and his Offering he had not respect.*

The description of Justification varied in the Scripture.

Once more; Justification is expressed thus, *To have a Testimony from God that we please him, Heb.* 11.6. But I shall keep to my first description, because that is especially made use of by the Apostle *Paul*, in his professed Discourses upon this subject, *viz.* That Justification is a mans being reputed just and righteous in the sight of God; and indeed the Apostle *Paul* as a close Disputant keeps to his terms, and rallyes all the terms of a sort together, which in this business are these three especially, Δικαι & δικαιοσύνη, and δικαίωσις, that is, *Just, Justice or Righteousness, and Justification. Every justified person is reputed a just man, by vertue of a Justice or Righteousness that constitutes him so*, or at least makes him a Subject immediately fit for this Act of Justification to pass upon him: For Justification is a legal or judicial Act, the Act usually of a Court. Now men in their Courts will not pronounce a man just when he is accused, or is brought upon his justification; except there be a righteousness appearing in him, except there be something sufficient brought in his justification: And do we think that God wil transact such a great business more slightly than we are wont to do? Why, this Justification of a mans person, it is done in the sight

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of God; and (that I may a little illuſtrate it) it ſeems to be done in the Court of Heaven, before all the Angels of God; for they rejoice at the converſion of a Sinner, and ſo at his Juſtification, *Luke* 12.8,9. 15.10. Therefore in the Court of Heaven, when one is to be juſtified, the great inquiry that is made, is after a Righteouſneſs: And the Apoſtle *Paul's* Epiſtles when he treats of this ſubject, ring of nothing ſo loudly as of a Righteouſneſs: No leſs then thirty ſeveral time doth the Apoſtle make mention of that Word *Righteouſneſs*, in that one Epiſtle to the *Rom.* and and at leaſt twenty of thoſe times it is referred unto *Juſtification*; therefore *Juſtification* muſt be by a *Righteouſneſs*: The great Queſtion therefore is this; What is the Righteouſneſs which if a man have, he is a Subject capable of being juſtified, that is, reputed a juſt man in the ſight of God? Now the Anſwer to this Queſtion cannot be made, till I have eſtabliſhed four preliminary Propoſitions.

The firſt poſition is this, That there are only two kinds of righteouſneſs imaginable by us; or rather, but two to be found in Scripture; & they are by the Apoſtle fairly diſtinguiſhed, & each part of the diſtinction expreſſed in ſeveral ſynonymaes, or words ſignifying the ſame thing. There is the Righteouſneſs of the Law, and the Righteouſneſs of Faith, *Rom.* 10.5.6. The Righteouſneſs of God, and our own Righteouſneſs, *Rom.* 10.3. And as Righteouſneſs is thus variouſly diſtinguiſhed, ſo is Juſtification (which is the Reward of Righteouſneſs) ſaid to be of ſeveral kinds, according to the ſeveral Righteouſneſs which it proceeds upon; (if the Righteouſneſs

be that of the Law, by the Works of the Law, then is the Reward reckoned of Debt; if the Righteousnes be that of Faith, the Reward is in the nature of a Grace or Gift, *Rom.* 4 4. Now to him that worketh (according to the Law) the Reward is not reckoned of Grace, but of Debt, and *è contra*, to him that believeth, and is for the Righteousnes of Faith, the Reward, that is, Justification, is reckoned of Grace, not of Debt. Having thus given a distinct account what Justification is, how that it is the constituting a man just before God; and what ground or reason it proceeds upon, *viz.* Upon a Righteousnes found with the person to be justified; he hath a Righteousnes to plead for him: And having given you the onely distinction that there is of Righteousnes, it is of the Law, or Faith; however either part of the distinction may be varied in synonymous expressions; and so the Justification following upon one of these Righteousnesses, *viz.* That of the Law is of *Debt*; upon the other, *viz.* The Righteousnes of Faith is of Grace; I shall draw up the terms that belong to either part of the distinction, whether of Righteousnes or Justification, together, that so ye may see the Apostle is full of these two, and only these two; as also, that the Scriptures may appear wherein this subject is touched at, and so fall upon a fair dispute for the Cause, which is this, Whether of these two ways must serve us in the present state of things? Which way of Righteousnes, which way of Justification we must betake our selves unto, if we would be saved? For without Justification, no Salvation; and Salvation at the day of Judgement will follow onely upon our Justification

fication in this life; God will then do that in the face of all the world in acquitting or condemning, which now he doth effectually in a more covert and secret manner. To draw up (therefore) these two parties into the field. 1. The Law in its party or list of Synonyma's, hath these severals, *The works of the Law*, 2 *Gal.* 1. 6. *The deeds of the Law*, *Rom.* 3. 20. 28. *The Law of Works*, ver. 27. *By works*, without any addition of *the Law*. If *Abraham* were justified *by works*, he hath whereof *to glory*, Rom. 4. 2. Here *glorying* and *boasting* belong to this Tribe too, as a consequent upon Legal-Justification, or Law-Justification. The Verb used is this, *To him that* worketh. I shall not instance in any further Synonyma's belonging to the Law, such as this, that it is called a fleshly way, and flesh; *Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh.* I come to give the synonymaes or conjugata that belong to the way of Faith: The substantives are these, 1. *Faith* alone; *Faith* was *reckoned to* Abraham *for righteousness*. *The Faith of God*, *Rom.* 3. 3. *The Law of Faith*, ver. 27. *The righteousness of faith*: Rom. 4. 13. Grace 'tis *of Faith*, that it might be *of Grace*. *Abundance of Grace*, and *the gift of righteousness*, Rom. 5. 17. It is also called the Promise. *Faith* then is made void, & *the Promise* made of none effect, *Rom.* 4. 14. And lastly, to mention no more *the Promises*, is the Law then against the Promises of God, *Gal.* 3. 21. the verbs, To him that *worketh not*, but *believeth*, his *Faith* is *counted* unto him for *righteousness*. Having given this Muster-Roll as it were) of both parties, I come now to some other Positions, the first was this *viz.* 1. That there are but these two ways imaginable of

fication; there are but two sorts of Righteousness, and so but two ways by which men do, or with pretence of reason can seek Justification in, else there had been more mentioned by the Apostle.

2. The second position is this, 2. That these two wayes are quite opposite one to the other, and inconsistent one with the other, that is, as to the Justification of the same man, at the same time; nay if a man doth but seek to be justified by the one, he cannot be justified by the other at the same time: This opposition I have argued out for me expressly by the Apostle, *Rom.* 11.6. *If by Grace, then it is no more of works, otherwise Grace is no more Grace; but if it be by works, then it is no more of Grace, otherwise work is no more work*, Rom. 4. 4, 5. Now to him that *worketh* is the *reward*, not *reckoned* of *Grace*, but *of Debt*; but to him that *worketh not*, but *believeth*, his Faith is *counted for righteousness*.

3. 3*d*. Position is this; The way of works was once, and still in its own nature is a way of justification, *Rom.* 7. 10. *The Commandment was ordained to be unto life*; yea, this way was the ancient, and the first of the ways of God in his dealing with man, and seems to be natural, and necessary to the primitive Estate of mankind; For God made made man upright in his own Image, of knowledg, righteousness, and true holiness, and gave him the Law, though not written in Tables of stone, yet in his heart, which was better; else it had not been sinne to have committed Murther, Adultery, Stealth, false-witness bearing, Perjury, Idolatry, and what not, in the Estate of innocency; for *where there is no Law, there is no transgression.*

God gave man a Law, and furnished him with ability to have kept it to a tittle; so that, if he would, he might

might have had the works of the Law to shew for himself, at what time soever the Creator should have called him to account, and all the time he and others had kept themselves innocent and holy; they must have been acceptable to God: he would have had respect to them and their works; and they would have obtained this Testimony from God, that they pleased him; which was all that *Enoch* (who was too good to live in the World) had to shew for his justification: And this had been enough for *Adam*, or any other man to have produced for their Justification, if Satan had at any time turned Accuser: And thus living according to the Will of God, they should have continued in the favour of God, and perhaps after some term of years have been translated to some more happy an estate: Then they might have gloryed without sinning; that is, they might have pleased themselves with such thoughts and speeches as these: Happy are we that we took heed and care to please God, and kept our selves innocent; for now have we obtained a glorious reward; we might have ruined our selves, as we see the Angels have done: We had a Power to have started aside from God; but we have kept our selves from that mischief: Such an innocent glorying as this (and no higher glorying can I imagine lawful, even in such a state) was not forbidden by the Law of Works; it was not excluded *Rom.* 3. 27. Thus we see Justification is a thing feasible and attainable by works; by the Law, if a man have the works of it:

The way of Justification by the Law unfolded and argued to be the first & natural way of justification.

Yea, our Saviour Christ had the Works of the Law, and the Law justified him; and the Angels that kept their first estate, they were doubtless approved

Our Saviour and the elect Angels were justified by the Law.

proved by the Law of their Creation, and had all the Apostate Angels turned Devils and false Accusers of them, as they are of the *Brethren*, their Works would have justified them in the sight of God, and before the world; though I say not that the good Angels have no other reward but what a Covenant of works allots. But I doubt not to affirm, That the good Angels were justified and rewarded by a Covenant of Works; in as much as there was a full trial made, when the other Angels fell of their voluntary obedience: So that the Law in it self, hath not only a power to justifie and reward, but hath actually rewarded the observers of it, those that had the righteousness of it: Yea all the Work of our redemption by Christ, was brought about onely with the good leave of the Law: Christ must make a recognition, and publikely own the Authority and Majesty that was still remaining in the Law: acknowledgement must be made how that that had been offended; and some reparation must be made unto the glory of God, which was much impaired; as it is a revenue from us, in the transgression of the Law: And this was the onely way decreed by God, that the Law must satisfie it self upon him, whosoever would undertake our Redemption; and then the Law must justifie him; all which it did upon our Saviour: Which proves the unquestionable Power and Authority that the Law had in it to justifie man, had he but the works of it.

Not that the good Angels had no other reward but what a Covenant of Works would allow.

But now let any man or Angel but sin, and the Law can justifie him no longer; if he have but the least failing in obedience, the Law can onely condemn this person, Man or Angel, whoever he be; but I shall limit my self to mankind: For this take

If the Law be once broken in a tittle, it can justifie no longer.

that

that Scripture, *Gal.* 3. 10 *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.* So that if a man hath once sinned, and yet seeks to be justified, he must not seek justification by the righteousness of the Law any longer; there comes a necessity of Grace, Pardon, Mercy, which the Law hath not in it; the Law hath no such thing as Grace or Pardon in it. The Law onely saith, *He that doth them, shall live in them*; and *he that doth them not, is accursed.*

Now this Grace, Mercy and Pardon which a man comes to have a necessity of, upon his first breach of the Law, is in the way of Faith, which I have proved to be the opposite way of Justification to that of the Law. *It is of Faith* (saith the Apostle) *that it might be by Grace*; the way of Grace is the way of Faith.

So that is the third assertion, with its explication and proof. The fourth Assertion is this, 4.
That every man in the World hath broken the Law, *Rom.* 3. 23. For all have sinned and come short of the glory of God. The *Jews* call the *Gentiles* by this Name, The sinners of the *Gentiles*, or of the Nations: But what saith the *Apostle* speaking of the *Jews*, of whom himself was one? *What then? Are we better then they? No, in no wise*: For we have before proved both *Jews* and *Gentiles*, that they are all under sin, as it is written, *There is none righteous, no not one*, v. 9, 10. When the *Jews* brought a Woman taken in Adultery, unto our Saviour, to see what Judgement he would pass upon her, he delivered the Woman by this sentence of stoning her, *Let him that hath no sin, cast the first stone at her*: Now if there had then been but one there that durst pretend to have been without sin, the Woman might perhaps have lost her life, *John.* 8. 34.

And

And we find it amongst our ſelves, none but ſome brain-ſick people dare pretend to be free from ſin; even actual ſin, committed in their own perſon, either in *deed*, *word*, or *thought* at leaſt. Now if we have all thus offended the law, and tranſgreſſed the law, ſhall we dare appeal unto it, or can it juſtifie us?

5. The fifth aſſertion therefore, which determines the Queſtion negatively, is, That the law is diſabled from juſtifying us, by reaſon of ſin: In *Rom.*8.3. Juſtification is called τὸ ἀδύνατον τοῦ νόμου that impoſſibility of the lavv, tranſlated thus, *What the Law could not do*; the lavv novv cannot do it, according to that famous aſſertion of the Apoſtle *Paul* to this very purpoſe. *Gal.* 3.21. *For if there had been a Law given which could have given life, verily righteouſneſs ſhould have been by the Law*: The lavv cannot novv juſtifie, and vvhat is the reaſon? Why the Apoſtle tells us in *Rom.*8.3. *What the Law could not do in that it was weak through the fleſh*: The law became thus diſabled in the matter of Juſtification through the fleſh, through *ſinful fleſh*, as appears by the following words; ſo that now it could not juſtifie us if it would never ſo fain.

We can conceive no way now that the Lord hath to juſtifie by us the law, but this one, firſt to pardon, then to give us a ſtock of grace & ability to keep his law, as he gave to *Adam*; but then mark, here you ſee, firſt the way of Grace & Faith muſt be made uſe of, before the law can do us any good, or ſtand us in any ſtead: therefore ſtill the fifth aſſertion holds true that the law in the preſent ſtate of things cannot juſtifie us, except the way of grace ſhould firſt paſs upon us, and then what need vve come to

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the lavv again? No, it is ſo true that the lavv cannot nowv juſtifie us, nor give life unto us; that if it could have done it, it ſhould have done it, and God would not have made uſe of any other way.

I might now give ſeveral Scriptnre-proofs of this aſſertion, under ſeveral Heads: As,

1. By the Law uow comes onely the knowledge of ſin, *Rom.*3.20. *Therefore by the deeds of the Law there ſhall no fleſh be juſtified; for by the Law is the knowledge of ſin.* Where-ever the Law comes now amongſt ſinners, it diſcovers that they are guilty in ſuch, and ſuch a particular; *I had not known ſin* (ſaith the Apoſtle) *but by the Law; for I had not known luſt, except the Law had ſa'd, Thou ſhalt not covet*, Rom.7.7.

2. The Law worketh therefore Wrath, therefore it cannot juſtifie; this is the Apoſtles Argument *Rom.*4.*ver.*15. Now the Law worketh Wrath theſe two ways, either it fetteth home the Wrath of God already deſerved upon the Conſcience, or it gives occaſion to further ſinning, and ſo to a further deſert of Wrath; for the Law hath this ſtrange effect now upon a ſinners heart that ſeeks to be juſtified by it, that it will (contrary to the firſt deſign of it which was to ſanctifie, juſtifie, and ſave) it will now ſtir up all manner of luſts in the heart (as the Sun ſhining on a Dunghil ſends forth a ſtink) and ſo not onely diſcovers our former ill-demerits and deſerving of Wrath, but provokes to further ſinning, & ſo lays us under more wrath ſtil; if this be not a truth, let any make ſence of theſe Scriptures, if they can, Rom.7.8,9,10,11. *Sin taking occaſion by the Commandment, wrought in me all manner of Concupiſence, for without the Law ſin was dead; for I was alive without the Law once; but when*

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the Commandment came, sin revived, and I dyed; and the Commandment which was ordained to life, I found to be unto death; for sin taking occasion by the Commandment, deceived me, and by it slew me. 13. *Was then that which is good, made death unto me? God forbid; but sin that it might appear sin, working death in me, by that which is good, that sin by the Commandment might become out of measure sinful.* I know several of these expressions are, and may be in part interpreted of sin in the guilt, that it appears by the law; but it must also be understood of the power of sin, that the law discovers that likewise whilest it irritates and provokes it; and I would fain know if there can be any other sence of that whole context from the 1. to the 7. ver of that chap. especially the 5. ver. *When we were in the flesh, the motions of sin which were by the Law, did work in our members to bring forth fruit unto death.*

3. The law by both these effects discovering of sin, and exciting sin, as also shewing the Wrath due to sin is so far from justifying, that it becomes the Ministration of Death and Condemnation to the sinner, and not of justification unto life; and for this we may consult the whole third Chap. of the second to the *Corinthians*.

6. My *6th.* Assertion therefore is this, Faith is the way, and the onely way that we have to take for Justification being sinners; We must have Mercy, Grace, Pardon; We must not think to stand upon our terms, to require Justification as a due debt; We must be glad to receive it as a gift, and this is the way that Faith leads us in: That Faith and Grace are one way, I have proved before, in reckoning up the several Synonymaes of those onely two wayes which the Apostle mentions. Now that

Faith

Faith is the onely way for us, appears from what hath been already ſaid and proved: For if the law be no way, and there be only theſe two wayes imaginable, then there is no other way but this of Faith left us: But I ſhall yet give one full Scripture-proof of this, Rom. 3. 21. *Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight; but now the righteouſneſs of God without the Law is manifeſted---even the righteouſneſs which is of God by Faith.* 24. *Being juſtified freely by his Grace.* 28. *Therefore we conclude, That a man is juſtified by Faith, without the deeds of the Law.*

The *7th.* and laſt Propoſition is this, That *de facto*, there hath been no other way of Juſtification which hath taken effect upon any ſinful man, nor any other way adhered to by any of the true Saints of God ſince the fall of *Adam*, but this way of Faith. And the *Apoſtle* takes this way of proof, *viz.* from the event: For moſt people are more affected with Events, then with Arguments from the nature and profound reaſon of the thing. Therefore having proved it firſt from the nature of the law, I come to examples, and they ſhall be but two, one plain, the other myſtical; and laſtly, prove it from a Teſtimony out of *David* to this way of Juſtification by Faith; herein following the Apoſtle in the way which he takes, or rather herein onely marking out the way which he takes, not imitating it in doing the like.

The firſt and onely plain example which the Apoſtle proves Juſtification by Faith by, is that of *Abraham*; this example of *Abraham* the Apoſtle hath continual recourſe to in his Diſcourſes of this ſubject, both in the *Romans* and *Galatians*, and well might, having to deal with the *Jews* and *Jewdaizing Gen-*

Gentiles, who gloryed in nothing more, then to be called and accounted *Abraham*'s Seed; and the *Apoſtle* in his urging this Example, plainly proceeds upon ſuch a ſuppoſition as this, *Certainly your Father Abraham was juſtified in the right way, and you will deſire to be juſtified in no other way then he was*: Now Ile prove to you clearly, that he was not juſtified by the law, nor by vvorks, but by Faith, & by the promiſe; therefore juſtification is not by the lavv, nor by vvorks, but by Faith. Thus the *Apoſtle* argues, *Rom.*4. *Gal.*3. *Rom.*4.1. *What ſhall we ſay then, that Abraham our Father, as pertaining to the fleſh hath found?* That is, either *Abraham* our fleſhly Father hath found, or *Abraham* our Father hath found according to the fleſh, that is, in the vvay of a fleſhly righteouſneſs: VVhat hath he found? Hath he found Juſtification by the fleſh? Shall vve ſay he hath? It followvs ver.2. *For if Abraham were juſtified by works, he hath whereof to glory, but not before God*; that is, but he hath not vvhereof to glory beforeGod, therefore he vvas not juſtified by vvorks: For if he vvere juſtified by vvorks, he might glory before God; for the lavv of vvorks, if a man hath theſe vvorks, doth not exclude glorying before God: But novv *Abraham* hath not vvhereof to glory before God, therefore he vvas not juſtified by works, *v.*3. For what ſaith the Scripture, *Abraham believed God, and it was counted to him for righteouſneſs*, *v.*4,5. Now he that believeth, as the Scripture ſaith *Abraham* did, he worketh not, that is, ſeeks not Juſtification by works. Novv ſee *Gal.*3. vvhere the ſame example is brought in proof by the Apoſtle, *v.*6. *Abraham believed God, and it was accounted to him for righteouſneſs*, *v.*7. Knovv therefore,

fore, that they which are of Faith, and for the way of believing, the ſame are the true Children of *Abraham*, and the onely bleſſed or juſtified perſons, *v.*18. For if the Inheritance be of the Law, it is no more of the Promiſe; but God gave it to *Abraham* by Promiſe, therefore he had not the Inheritance by the Law, nor the Works of it; therefore we muſt not expect it that way, for we muſt be juſtified the ſame way that *Abraham* was. Having given you the plain example, I ſhal likewiſe give you the Myſtical or Allegorical example which the Apoſtle produceth to prove this laſt aſſertion, that *de facto*, Faith hath been all along the way of Juſtification; and it is ſafe uſing Allegories when the truth is once well eſtabliſhed; and I have heard it obſerved, that the *Jews* were much taken with this way of Allegories: The Allegorical example therefore is that of *Hagar* and *Sarah*, *Iſaac* and *Iſhmael*, in *Gal.*4. from the 21. *ver.* to the end. The ſubſtance of it is this; *Hagar* was Mount *Sinai* in *Arabia*; and that Mountain vvhich the *Jews* call *Sinai*, the *Arabians* call *Hagar*: Novv upon Mount *Sinai*, or Mount *Hagar*, vvas the Lavv delivered, as much as to ſay, Allegorically: *Hagar* and her Seed are for Mount *Sinai*, for the Lavv, aud the Works of it, for juſtification: But novv *Sarah* anſvvers *Jeruſalem* that is above, and to *Mount Sion* that is, ſhe vvas a Type of the Goſpel-Church, vvhich is for Juſtification by Faith. Novv vvhat ſaith the Scripture (*v.*30.) concerning theſe tvvo Mothers and their Children, vvhich was not onely true literally, but is to be underſtood myſtically and figuratively of the two Seeds, of thoſe two ſorts of men that adhere, the one to the Law for juſtification, the other to the way of believing; what ſaith the Scripture?

The Allegory of *Hagar* and *Sarah*.

Caſt

Cast out the Bond-woman and her son, for the son of the Bond-woman shall not be heir with the Son of the Free-woman; as much as to say, Those that go to Mount *Sinai*, to the Law for Justification, shall never be heirs of God, but only the Gospel-Church, those that adhere to the way of Justification by Faith, according to that Scripture, *Gal.* 3. 18. If the Inheritance be of the Law, it is no more of the Promise; but God gave it to *Abraham* and *Sarah*, and her Seed by promise. *Abraham* is the Father of us all, *Rom.* 4.16. and *Saraah*, which answers to *Jerusalem* that is above, is the Mother of us all, *Gal.* 4.26. Now if any should object, that this proves *de facto* onely since *Abrahams* time, for all that would be accounted of his Seed: I answer, Let them look into *Heb.* 11. and there they may see a Catalogue of Saints from *Abels* time, down to the time of the *Maccabees*, and in the end of that chap. it is said, *These all obtained a good report through faith*, ver. 39.

I come now to my last proof, which was to be from Testimony out of *David*, which the Apostle likewise makes use of for an Argument, *Rom.* 4.6,7. wherein the Apostle tells us there is a description of the blessedness of Justification, and particularly that Justification which is by Faith, and give me a Scripture-description, this is Authentick and Divine: Ver. 6. *Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works*: This is purely a description of Justification by Faith: Now what is it? It follows *v.* 7, 8. saying, *Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin*: Here *David* makes him the onely blessed man that

that is justified by Faith; and what is this Justification other then pardon of sin, forgiveness of Iniquity, Mercy, Grace, a thing that the Law is not acquainted with; the Law cannot justifie the ungodly, as Faith can, *Rom.*4.5. How Faith receives pardon, and what this Faith is, I shall have best opportunity to discover in the following part of this Discourse; in the mean time I reckon that I have established these two positions in the general, that the Law is now no way of Justification; and that Faith which is the way of Grace and Pardon, is the only way left us, which sufficiently appears from Reason and Example; the Reason is that of the fall and sinfulness of mankind: The Example is that of *Abraham*, which may serve instead of all, and that which is of kin to it, *viz.* the Allegory of *Hagar* and *Sarah*, *Isaac* and *Ishmael*, together with all the Saints of the Old-Testament, reckoned up in *Heb.*11.

To which as an overplus, I may adde the reason of God's approbation of this way of believing, and preferring this way before the reviving the old way of Works again: And this we have *Rom.*4. 16. *Therefore it is of Faith, that it might be by Grace.* When once man had fallen, and so brought on a necessity of another way of Salvation, (if the Lord would shew so much mercy) when once the way of Grace became necessary, the Great God liked this way of Grace altogether; not to pardon man, and then set him up a-new in the way of Works; and the Lord liked the continuation of the way of Grace, rather then re-introducing the old way, that hereby he might have a great revenue of Glory from his Grace, which would be shown in this way; the Lord liked not so well that his Creature

The reason why after there was once a necessity of pardon, the Lord was pleased to continue the way of grace altogether,

ſhould come, and (as it were) challenge his Juſtification and Salvation as a Debt, which in the way of the Law he might have done; *To him that worketh the reward is not reckoned of Grace, but of Debt*: The Lord liked not that the Creature ſhould glory and boaſt that it had ſaved it ſelf, as in the way of Works it might have done; for glorying is not excluded by the Law of Works, but onely by the Law of Faith; whereas this way of Grace excludes glorying, and that indebtedneſs of God to the Creature, and holds the Creature in continual debt and obligation to God: When *Paul* would have had the Thorn in the fleſh, the Meſſenger of *Satan* taken off from buffeting him, the Lord teacheth *Paul* to be contented with this anſwer, *My Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs*, 2 Cor. 12 7,8,9. This way of believing taught *Paul* to depend upon the Grace and Strength of God, by which the Lord received an Honour which he ſhould not have had if the temptation had been ſuddenly taken off. And this we find to be the great Reaſon alledged by the Apoſtle frequently in this ſubject: God in the way of his Goſpel-Grace, goes quite croſs to that way which man would have choſen, for this very reaſon, to hinder man's glorying and boaſting; ſo we have it, 1 *Cor.* 1. 28, 29. *The baſe things of the World, and things which are deſpiſed, hath God choſen to bring to nought the things that are, that no fleſh ſhould glory in his preſence*: And in the 30.31. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom*, Righteouſneſs, *Sanctification and Redemption, that according as it is written, He that glorieth, let him glory in the Lord*: So in *Rom.* 3. when the Apoſtle had ſhewed what God had declared to be his Righteouſneſs, even that of Faith,

Faith, *Where is glorying then*, ſaith the Apoſtle? It is excluded. Again, the righteouſneſs of the Law and Works, is called *our own righteouſneſs*; but Faith is called *the righteouſneſs of God*, Rom.7.22 Now God will not allow that we ſhould be juſtified by our own righteouſneſs, he will have another righteouſneſs which is not our own, that we may glory in him alone.

Having aſſerted and proved thoſe two Poſitions, *That the Law is no way*, and *that Faith is the onely way of Juſtification*: I come now to anſwer the objections that may be made againſt what I have aſſerted, either in behalf of the Law, or againſt the way of believing.

The great objection (and that which contains almoſt all that can be mentioned) is ſtarted by the Apoſtle *Paul* himſelf, *Gal.*3.19. *Wherefore then ſerveth the Law? is the Law of no uſe then, as you ſeem to make it? For if it were once a way of life, as you acknowledge, and the Scripture affirms it was ordained to be unto life*, Rom.7.10. *and it be now no way unto life, but the way of Faith onely is, then you make it an old antiquated thing out of date, out of uſe. And the Apoſtle is ſenſible that this inconvenience would be objected*, *Rom.*3.31. Do we then make void the Law through Faith? Object. *Wherefore then ſerveth the law.*

But the meaning of the objection in *Gal.*3.19. is chiefly this, *Wherefore then ſerveth the Law*; that is, To what end or purpoſe was the Law given to the Children of *Iſrael* by *Moſes*? You aſſert, ſay the objectors, that as ſoon as *Adam* fell, the Law became of no uſe to him, nor any of his poſterity, in the matter of Juſtification; but yet we find that the Law was given by *Moſes* 2000. years after *Adam's* fall, and it was given in the moſt glorious

manner, with the moſt aſtoniſhing glory that ever God appeared in, at any time unto the World; it was delivered by Angels, with the voice of a Trumpet, with Thundering, and Lightning, and Earthquakes, ſo that the whole Mountain was of a fire; and all the people ſaw and heard the thunder and fire, and the voice of Words: Yea God himſelf is ſaid to deſcend upon the Mount in fire, and ſpeak with *Moſes*, *Deut.*4.17,18,19,20. *Heb.*18.19,20,21. And ſay the Objectors, *Whereas you ſeem to ſay in your third Poſition, That the Law was onely a way of Juſtification to Adam*: The Scripture makes no mention that ever the Law was given to *Adam*, but onely to the Children of *Iſrael*; and when ever you have a compariſon made between the Covenant of Works, and the Covenant of Grace, or betwixt the Lavv and Faith, it is the comparing ſtill of the Covenant vvith the Children of *Iſrael* under the Old-Teſtament, and the Nevv-Covenant mad by Chriſt vvith his people under the Goſpel: So vve find theſe two ways compared in 2 *Cor.*3. throughout the chap. and *Heb.*8. throughout that chapter; but eſpecially from *v.*6. to the end; In 2 *Cor.*3. there the Law is indeed called a Miniſtration of death, but yet it is the Law of *Moſes*; for in the ſame ver. it is ſaid to be written & engraven in ſtones, which is plainly the Law of the ten Commandments; and that when *Moſes* brought them to the people, his countenance had ſuch a glory and luſtre upon it, that the children of *Iſrael* could not ſtedfaſtly behold his face, *ver.*7. And this Law of *Moſes* is called the Old-Teſtament, *ver.* 6. And this is that which is compared with the Goſpel which *Paul* preached, *ver,* 12.13. *Seeing that we have ſuch hope, we uſe great plainneſs of ſpeech, and not as Moſes, which*

put

put a vail over his face, &c. Ergo, The Law reacht further then the days of *Adam* for a way of Juſtification; for it was given to the Children of *Iſrael* by *Moſes*, and it was their Covenant or Teſtament; and if it be done away, it was not till the dayes of the Goſpel by Chriſt, according to that of the Apoſtle *John*, *1 John* 17. *The* Law *was given by* Moſes, *but* Grace *came by Jeſus Chriſt*: So in *Gal.*3 23. *Before* Faith *came, we were kept under the* Law, *ſhut up unto the* Faith which ſhould afterwards be revealed. So in *Heb* 8.6. ſpeaking of Chriſt; *But now hath he obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant, which was eſtabliſhed upon better promiſes*, ver. 7. *For if that firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond; but finding fault, he ſaith, Behold the dayes come, ſaith the Lord, when I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah, *not according to the Covenant that I made with their Fathers, when I brought them out of the Land of Ægypt.* And what Covenant was that I pray, but the Law, the Law of *Moſes*? ver. 13. *In that he ſaith a New Covenant, he hath made the firſt old; now that which decayeth and waxeth old, is ready to vaniſh away.* From this whole context I conclude, ſayes the objector, That the Law, which is famouſly known to be the Law of *Moſes*, was a Covenant till Chriſts time at leaſt, with the people of of God, *Jews* and *Proſelytes*, and ſo a way of Juſtification, which is quite contrary to your fifth and ſeventh Poſitions; or elſe ſhew of what uſe the Law was, when given to the Children of *Iſrael* beſides this of being a way of Juſtification, or a Covenant of Works, which is all one. Wherefore then ſerveth the Law? Is it of no uſe now unto us?

Or rather, wherfore then was it given to the *Jews*? Was it of no uſe to them? Was it not their Covenant? And therefore muſt it not be their way of Juſtification? Elſe ſhew how it would deſerve the Name of the firſt, or old Covenant or Teſtament?

Nay, to adde a little more matter of Objection, the Law hath the Language of a Covenant, a condition annexed, and that when it was given to the children of *Iſrael*; and the Lord tells his people, *Lev.*18.5. after the delivery of the Law, *That if a man do theſe things, he ſhall live*; And *Moſes* is ſaid by the Apoſtle *Paul*, *Rom.*5.10. in thoſe words of *Leviticus*, to deſcribe a legal righteouſneſs in oppoſition to the Righteouſneſs of Faith; *For Moſes deſcribeth the righteouſneſs of the Law, that the man which doth thoſe things, ſhall live by them; but the righteouſneſs which is of Faith, ſpeaketh on this wiſe*---that is, in an oppoſite manner: Therefore certainly ſaith the objection, the Law when it was given by *Moſes*, was given as a way of Juſtification: Nay our Saviour himſelf ſaith in *Luke* 10.28. ſpeaking of the law of *Moſes*, *This do, and thou ſhalt live*: Therefore certainly the law is a way, if not the onely way of Juſtification unto fallen man; for thoſe *Jews* then were fallen, as well as we are now.

This is the objection, which is indeed weighty and conſiderable, and of purpoſe raiſed by the Apoſtle, in the firſt great branch of it, that it might receive an anſwer: It conſiſts of ſeveral branches, to all which I ſhall endeavour to apply an anſwer in its place; and firſt I ſhall begin with that part which is greateſt, which when well anſwered, the reſt will receive an eaſie ſolution; and it is this: *For what ends or purpoſes was the Law given to the Children of Iſrael, if not for a way of Juſtification?* Now as I gave the objection firſt in the

the Apoſtles words, ſo I ſhall give you the anſwer to it in his words in that ſame Chap. *Gal.* 3. This great objection therefore the Apoſtle anſwers in the ſame way that our Saviour ſometimes anſwered the cavilling Phariſees with a queſtion all as hard, or harder.

A: You come, ſaith the Apoſtle, in a cavilling way againſt the Doctrine of Faith which we preach, and tell me, the law hath been a way, and therefore is a way, and the way of Juſtification; and you tell me it was not onely a way to *Adam* in innocency, but to all the people of God, before that Jeſus, and we his Apoſtles preached up this way of believing: And you go to prove this laſt thing that you ſay, that it was the way to all the Saints of God till Chriſt's time (which is the great thing that I deny) by a meer cavil; Forſooth *elſe wherefore doth it ſerve? Of what uſe elſe is it?* And I anſwer; you with an harder queſtion by far? *Wherefore then ſereth the promiſe? To what end ſerve the promiſes? To what end ſerves the Goſpel that was preached to Abraham?* Gal. 3. 8. The Scripture foreſeeing that God would juſtifie the Heathen through Faith preached before the Goſpel unto *Abraham*, &c. You ask, *To what end ſerveth the Law then?* And I ask, To what end ſerveth the Goſpel then, that was preached to *Abraham* before the law was given? Yea, to what end ſerves the Covenant made of God in Chriſt, to *Abraham* and his Seed 430. years before ever the law was given by *Moſes*, ver. 17. Shall I ever be induced to believe, that when God had ſet up a way of Grace, nay had eſtabliſhed & confirmed it in a Covenant, not to *Adam* only, who was a remote Father, but to our Father *Abraham* and his Seed, nay

had confirmed it in Christ; shall I think that the law coming by *Moses* 430 years after, should disannul this Covenant, and make the promise of none effect? What did God repent of his being so gracious, and set up a way that had no Grace, and can have no Grace in it? or was not the great God obliged to make good his Promise and Covenant? Why, if it be but a mans covenant, yet after it is confirmed, no man disannulleth or addeth thereto. Now this was Gods Covenant, and therefore saith the Apostle, *Gal.* 3. 15, 16, 17, 18. that is, This is the full scope and genius of his Discourse; Finding thus a Covenant made and confirmed so long before, I will never believe, it can never be, that the law coming so long after, should come in to put an end to it, to make the way of Justification by Faith to cease; What ever therefore the law came for, this could never be the end of it.

And here the Apostle might have ended the enquiry, having silenced the question by a greater: *For it is as certain, (if not more) that God cannot fail in the promise of his Grace, as it is that he should exact the rigour of his Law.* But yet now, if those which make the objection will be sober, the Apostle will give them further satisfaction yet.

Therewere Other ends of giving the Law, besides Justification by the works of it.

2. *Ans.* There were other ends of giving the Law, besides Justification by the works of it; For the Apostle will readily allow that there were great and weighty ends of the delivery of the law, that it was delivered with great Majesty and Authority, that the law is holy, and the commandment holy, and just, and good: The Apostle never speaks lightly of the law; no you shall find, saith the Apostle, that by the preaching of Faith *we go the highest way in the World to establish the Law:* Rom. 3. 31.

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We will allow any thing that can be thought or imagined for the honour of the law, if you will abate us thus much, that it is not a way of Justification. I come therefore to shew some other ends of the law's being given (which were indeed very considerable) besides that of its being a way of Justification by the works of it.

And first in general, and I shall answer in the words of the Apostle in the same verse, where the objection is made; *Gal.* 3.19. *The Law was added because of transgressions, till the Seed should come to whom the Promise was made*: Here may be observed in this answer, the substance of the answer, which is the true reason of the laws being given; and two at least (if not more) cautionary circumstances in the manner of expressing this reason or answer. The substance of the answer, or the main reason of the law's being given, was this; it was τῶν παραβάσεων χάριν, it was given for the sake of, or by occasion of, or because of transgressions. How transgressions occasioned, and even necessitated the giving of the law, we shall easily understand, if we consider, that, first it was not given because of *Adam*'s transgression or transgressions; for then it must have been presently given as soon as *Adam* fell, whereas it was not given for the space of 2400 years after *Adam*'s fall; so it seems it was not necessary to be given for *Adam*'s Salvation, by occasion of his transgressions, he had indeed the promise of the Seed of the Woman given him presently upon his fall, by which he was to be saved. Again, it was not necessary to be given for *Abraham*'s salvation, nor by occasion of his transgressions; it was not given in his time; he had the promise and the Gospel preached to him, by the Faith of which he was saved; the Law was not given till

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It was added because of transgression.

All transgressions did not occasion the giving of the Law

till above 400. years after he received the promise, which was long after *Abraham* was dead and buried: So you see all transgressions did not necessitate the Law's being given; for all the good men that were before the Law had their transgressions, and yet the Law was not given in their time, they went to Heaven without it. The truth is therefore this seems to be the plain reason of the Law's being added with respect to transgressions. Before the Law and the Scriptures written by *Moses*, the People of God had only the Light of Nature, the Promise given to *Adam*, or other promises and discoveries from God, made to some eminent Patriarch, such as *Enoch* and *Noah*, but especially and famously to *Abraham*; and by these delivered to the people. *Enoch* is said to be the seventh from *Adam*, and to prophesie, *Jude* 14. and *Noah* to be the 8th person, a Preacher of Righteousnes; which perhaps may as wel signifie his being the eighth famous Preacher from *Adam*, as one of the eight saved in the Ark, 2 *Pet.* 2, 5. from these the people of God before the Law had a traditional Divinity and Gospel, which might serve well enough, and did very well with the People of God in their days (who were but few, as it should seem) to hinder them from running out violently into transgressions; but when God had entered into Covenant with a carnal Seed of *Abraham* that should come of his Son *Isaac*; and this Seed of *Abraham* according to the promise, grew and multiplied like the stars of Heaven for number, & could not be contained in their duty by so few traditional Rules as the Patriarchs and the good men in their days lived and served *God* by, or that the Prophets which they had amongst them, one at a time, were not able to teach so great a people as they should

How transgressions occasioned the Laws delivery.

hould be taught, but that they would be apt to reak out into manifold tranſgreſſions, except hey had the Law written plainly for them in Taleſ of Stone, ſo that every man might teach his Neighbour, when they grew irregular and ungodly, ſaying, *Know the Lord*; then, for the ſake of theſe tranſgreſſions, and for the prevention of them he Law was added. So you ſee the Law was given by *Moſes* onely occaſionally. If the Children of *Iſrael* could have been contained in obedience as well as *Adam* and the Church of God in his time was, and till *Abrahams* time, and after *Abraham's* time for a great while, and this without the Law, it ſeems the Law had never been given by *Moſes*.

This is the ſubſtance of the anſwer, and to this ſuits exceeding wel another place of the ſame Apoſtle, 1 *Tim* 1.7,8,9. There are a ſort of men (ſaith he) that have ſwerved from the way of Faith, and they will needs be teachers of the Law; but alas, they know not what they undertake in it: *'Tis true* (ſaith the Apoſtle) *the Law is good if a man uſe it lawfully*; but you may make ſuch an uſe of the Law, *viz.* in the matter of Juſtificaton, that it may do you a miſchief: And whereas theſe ignorant Law-preachers tell us, that the Law was given by *Moſes* for a way of Juſtification, we know, ſaith he, *ver.9.* that *the Law is not made*, was never given *for the righteous man, but for the lawleſs and diſobedient, for the ungodly, and for ſinners, for the unholy and prophane*; for theſe ſerve the Laws of the firſt Table, *for Murtherers of Fathers, and Murtherers of Mothers, for Man-ſlayers, ſerves the ſixth Commandment. For Whoremongers, and them that defile themſelves with mankind*, ſerves the ſeventh Commandment; for *Men-ſlayers* the eighth; for *Lyars*, for *perjured perſons* the ninth; and if there be any thing that is contrary to ſound Doctrine. The Law was given

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becauſe of theſe tranſgreſſions and tranſgreſſors, elſe it ſhould not have been given at all more then it was before, *viz:* Clearly written in the heart of man before the fall, and obſcurely, in the heart of all men ever ſince, *yet plainly enough for thoſe that were minded to uſe their light faithfully and honeſtly, together with thoſe vouchſafements they ſhould have had from God at times of further Diſcoveries.*

This is the ſubſtance of the anſwer of the Apoſtle; and this reaſon, *Becauſe of tranſgreſſions*, you ſee was a weighty reaſon why the Law ſhould be given to the *Jews*, if God had any love for them to make them his people above all other Nations, *viz.* to keep them from running out into theſe groſs ſins, which otherwiſe they would, and other Nations not having the Law did run out into *C.15. Ver.19,20.* He ſheweth his Word unto *Jacob*, his Statutes and his Judgements unto *Iſrael*; he hath not dealt ſo with any Nation: And as for his Judgments, they have not known them; for though the Work of the Law be written in every mans heart as the Apoſtle tells us, *Rom.2.14.15.* (where he is ſpeaking of the Gentiles) yet men will not be at the pains to read or ſtudy what is written there, neither would *Iſrael* have done it, had not the Law been written for them in Tables of ſtone too; they would not have known God's Judgements any more then other Nations, had not God given his Law to them by *Moſes*: And this we ſee by the event; for that, notwithſtanding this Law, yet when they came amongſt other Nations, they ran into their abominations, though they had expreſs Laws againſt them; what would they have done therefore if they had been wholly without this Law? There was therefore a neceſſity, at leaſt a great requiſitneſs of a Law to be given to *Iſrael*,

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if God loved them, and would manifeſt his love to them more then to any other people; he could not do it in an higher inſtance, then in giving them the Law. Therefore you ſee the Law might be given for other reaſons then this, to be a way of Juſtification by the works of it, I will ſhew further anon why the lavv vvas given with reſpect to tranſgreſſion. I ſhall onely in the mean time obſerve one or tvvo things further in the Apoſtles anſwer to the objection, which I mentioned by the Name of cautionary circumſtances in his Anſwer; one is this, προστέθη ὁ νόμος τῶν παραβάσεων χάριν: προστέθη, it was added, *non data ſed addita eſt*; it is not ſaid ſimply, *the Law was given*, but *added becauſe of tranſgreſſions*; Added to what? Why to the Promiſes, to the Goſpel that vvas on foot before, long before; above 2000. years before, in *Adam*'s time, 430. years before, in *Abraham*'s time; it vvas added to the Covenant that vvas before confirmed of God in Chriſt, and it vvas added, not as a ſupplement, for the Goſpel vvas compleat in it ſelf; it ſaved thouſands before ever the Lavv vvas given by *Moſes*; and it vvould have ſaved thouſands more, and might have ſerved till the coming of Chriſt, for all any abſolute neceſſity that there vvas of it. Onely if the Lord vvould be ſo gracious to his people of *Iſrael* above all Nations in the World, to give them his Will in Writing at large, that they might be the better contained in their obedience, better then other Nations vvere; This vvas the Lords Bounty and Graee to them; but it is certain, 'tvvas never given them to be ſo much as a neceſſary ſupplement to the Goſpel that vvas before, in the matter of Juſtification: It vvas added onely occaſionally, as an uſeful Appendix, not as a neceſſary ſupplement

ment; not with design to supplant, but to serve the Gospel. I have mentioned one of the limitations or cautionary circumstances which the Apostle useth in his assigning the reason of the Law's being given; it was added, there is another, ἄχρις οὗ until such time as the Seed should come. As the Law was but occasionally and additionally given at first; so it is but temporary in its continuance; as there is χάριν, παραβάσεων χάριν & ἃ προστεθη in its beginning; so there is an ἄχρις οὗ, a set-time of its continuance: Here observe, that though the Apostle doth allow that there was a weighty reason, a great occasion of the Law's being given; yet he is afraid at the same time, lest the Law should get too much advantage by this allowance of his, and therefore gives these several terms of diminution, whilest he speaks most for the honor of the Law. Let us return now a little more to discover the mysterythat is contain'din that phrase τῶν παραβάσεων χάριν, the Law was added, because of Transgressions; for you shall find that there is much of mystery in it yet, besides what I have mentioned; What I have mentioned, lyes more obvious; that which remains is much more wonderful and mysterious, yet expressly asserted by the Apostle in several places. The Law therefore was added because of transgression in these three respects. 1. To hinder transgression from being committed. 2. To aggravate transgressions that were or should be committed. And 3. ultimately to finish transgressions, and make an end of sin by driving and directing the wounded sinner to a Saviour. And all those three reasons are as I may say, fundamental in the occasion of the Law its being added to the promises, till the time

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dispensation: For else, for the matter of it (setting aside the Ceremonial and Judicial Law) it remains still obliging us in the dayes of the Gospel; and the Apostle professeth to establish the Law even by the preaching of Faith: 'Tis true, it was first of all given to the *Jews*, that was their priviledge; but now that it is given, it is ours as well as theirs; that therefore which seems to be peculiar to them in it, was the manner of its delivery, both being without promises, and in that terrible manner given upon the Mount; but yet still it was thus given because of transgressions, to hinder transgressions; they needed this terror at that time; Children though they know their duty, must have some terror to make them do it: *The Heir, whilest he is a Child, differeth nothing from a servant, though he be Lord of all*; he is used like a servant, harshly, severely; he is under Tutors and Governors till the time appointed by the Father, *Gal.* 4.2. there is the same ἄχρις οὗ that the Apostle hath in his answer to the objection, ἄχρι προθεσμίας τοῦ πατρός: But because this particular hath some affinity with the second general end mentioned, why the Law was given with respect to transgressions, I shall now enter upon that; and it was this, 2. The Law was added because of transgressions, for the heightning and aggravating of transgressions, *Rom.* 5. 20. The Law entered, that the offence might abound, ὁ νόμος παρεισῆλθεν, *subingressa est, irrepsit*; the Holy Ghost is pleased frequently to use such words as should shew that the Law came in by the by, for some considerable ends indeed that the Lord had in delivering it, but not as the great establisht way for Justification, for certainly that could

could not come in by the by; but the Law came in thus, it ſtole in, *ſubingreſſa eſt*, it crept in by ſtealth *irrepſit*, ſo the Original ſignifies. But what was the end of the Law when it thus entred? why, it entred becauſe of tranſgreſſions, that the offences of men might abound: In the 12. ver. of *Rom.* 5. we read, that ſin entered into the World; and here, that the Law entered; the Law hunted it, followed it, ſtole in afterwards to diſcover ſin; for as *ver.* 13. hath it, *Before*, or *until the Law, ſin was in the world*; that is, not before the Law did oblige, but before the Law was delivered in ſuch a ſolemn manner as it was upon *Mount Sinai*; before the Law ſin was in the world; but ſin was not imputed when there was no Law; yet death reigned all this while till *Moſes* his time, which was the curſe of the Law. Now that men might know wherefore they ſuffered death, and the curſe, it was fit the Law ſhould come into the world in a ſolemn manner delivered, that ſo ſin might be imputed by men to themſelves, as it was by God to men, witneſs death, the curſe of the Law, which reigned from *Adam* to *Moſes*; from *Adam* that ſinned, to *Moſes* that gave the Law; ſin did not appear to be ſin, till the Law entred; & therefore it is ſaid, *Sin that it might appear ſin, working death in me by that which is good*, (*viz.* the Law) *that ſin by the Commandment might become out of meaſure ſinfull.* So *Rom.* 3. 20 the Apoſtle proves that the Law cannot juſtifie; for by the Law is the knowledge of ſin. The Law is ſo far from juſtifying (ſaith the Apoſtle) that it only brings ſin to light, brings the knowledg of ſin with it, makes the offence to abound; and if that be the way to juſtifie ſinners, to aggravate their ſins, & bind on their guilts more then ever upon their conſciences, let any man judg; & therefore indeed the Law in the immediate great intent

or it was a killing Letter, an Administration of Death, a Ministration of Condemnation, a Ministration of Desperation, and not of righteousness unto justification; and accordingly it was delivered with thundering & lightning upon *Mount Sinai*, to shew the horrible fire, darkness & tempest that there was in the Law it self, to all that should come near it, to think to make use of it for a way of Justification; as *Moses* put a Vail upon his face to shew the vailedness of his Dispensation, so the Law was delivered with fire, to shew the fierineſs of the Law unto the conscience; for the Law was not only terrible to the beholders of it, when it was given upon Mount *Sinai*; but this terribleness is in the Law it self, to all that ever had to do with it, feelingly ever since, to all that ever came near it for justification. Indeed for those that stand aloof off from it, only play about it at a distance, & hope to be saved in a loose way by their works, by their good doings, and by their good meanings, they may perhaps never feel the stinging fiery lashes of the Law; but let any of these self-Justiciaries drive their Principle to an Head, let them come up near to the Law, let them advance toward Mount *Sinai*, and approach it, and challenge their Justification from God by the Law, and they shall quickly find themselvs scorched and scalded, & sent away with sad hearts and affrightned consciences; they find the Law to be a ministration of Death, and not of Righteousness. I might here shew in several particulars, how the Law doth discover sin, it discovers habitual sin; St *Paul*, or the man personated in *Rom.* 7. had never found there had been such a bottomless depth, such a lively body of death within him, but for the Law; when that came, sin revived, and he dyed, *Rom.* 7. 9. 2. It discovers actual sin; *I had not known sin* (that is, lustings to be sin) except the Law had said,

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Thou shalt not covet, *ver.* 7. But I shall not insist longer upon this particular: I hasten to the third great end of the Law's being added with respect to transgressions, and that was for the finishing of transgressions, and making an end of sin as the expressions are, though somewhat otherwise used, *Dan.*9.24. What shall we think, that when God had given promises to *Abraham*, and confirmed a Covenant in Christ to him and his Seed, that he now gave a law to drive all his people into despair? this amounts all to one, as if he had broken his promise and his covenant, as I have before argued out of the Apostle *Paul*; did the Lord only send his law that they might know their duty, and be affrightned into their duty, as the first particular carries it? & if they did not do their duty, should the law aggravate their sin, & bind on their guilts upon their Conscience, and so leave them under desparation, and be a ministration of death to them? Was this all the Law came for? If this were all, they might better have been without the law at a venture, then have had it; they might have done better with the promises alone: This therefore was not all the end of the Law, to bring them into desperation, and there to leave them; but by this desperation, which indeed the Law was to bring them into, to make them hunger and thirst after another righteousnes then that of the law, which by the law they might see they could not have, to make them in love with the promises, with any thing that looks like mercy and grace, and in a word to direct them and drive them to Christ and a Gospel-Justification, *Gal.*3.24. The law was our School-master to bring us to Christ, that we might be justified by Faith, *ver.*22. The Scripture (that is the Law) hath con-

The third end of the Law's being added

concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe. 23. *Before Faith came, we were kept under the Law, included as prisoners, shut up unto the Faith which should afterwards be revealed.* Rom. 10. 3. *Christ is the end of the Law for righteousness, unto every one that believeth.* So that indeed the Law was given, not to undermine the promise, but to serve the ends and honour of the promise. The law entred not to preach a Legal Justification, but an Evangelical. The Law came into the world to confess its own impotency to save or justifie us, as also to send and direct us to one that could, according to that of *Rom.* 3. 20. 21. 22: *Therefore by the deeds of the Law shall no flesh be justified in his sight; for by the Law is the knowledge of sin: But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God which is by Faith of Jesus Christ, unto all, and upon all them that believe.* The righteousness of God without the law is witnessed by the law: There are other Scriptures to this purpose, which I forbear to mention. Thus the Law and the Gospel do mutually good turns for one another; the Law preacheth the Gospel most effectually; for men never well close with the Gospel, till they feel the lash of the Law: And the Gospel again most effectually establisheth and obligeth to the keeping of the Law; for till men have a principle of faith, they never have a living principle of obedience; thus the elder, which is the Law, is made to serve the younger, that is, the Gospel; but the Gospel hath an ingenuity in it, to return the Law a due acknowledgement.

And the Law might well direct the ſinner to Chriſt, and preach Juſtification by Faith; for this was the onely way of recovering its own honour and obedience, which was due unto it, as appears in theſe three particulars. Firſt, for that Chriſt perſonally fulfilled it to a tittle; he lived a moſt perfect life, and performed unerring obedience for more then thirty years together, here amongſt men upon earth; and this is ſaid by ſome Divines to be for the Juſtification of his own perſon, and is known by the name of his active obedience. 2. For thoſe whom he was to ſave and redeem from under the law, from under the puniſhments and penalties which were due to them for the breaches of it; he underwent all that the law exacted from him as their Mediator, till the law was fully ſatisfied. 3. As for the perſons themſelves thus redeemed by the ſufferings of an innocent and legally-righteous Saviour; they are not owned by this Saviour to be his redeemed ones any further, then as they acknowledg the perfect holineſs of the law, & that they themſelves are obliged as Creatures, and the redeemed ones of Chriſt, to endeavour to their utmoſt to keep the law ſtill to a tittle, and do actually perform a ſincere obedience to it, not diſpenſing with themſelves in any command of it, but bewailing their infirmities wherein they fall ſhort of unerring obedience; ſo that in the way of faith, the law obtains its true end, though not exactly in the perſons juſtified, yet in their Saviour; Chriſt is the end of the law for righteouſneſs, *Rom.* 10. 4. Yea, and in their perſons thus far, that they perform a ſincere obedience, and endeavour an unerring obedience to the law; and thus the righteouſneſs of the law is ſaid to be fulfilled in them, in as much as they

Reaſ. 1. Why the Law might well direct to Chriſt.

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walk not after the flesh, but after the Spirit, *Rom.* 8. 4.

So that now I have answered the great objection against Justification by Faith, which was this, *Wherefore then serveth the Law?* and that with some advantage to the present cause; I have shewn, that whatever the law was intended for in its delivery, it was not given for a way of Justification, because the way of faith was establisht before; the reasons of its delivery were these: 1. It was given to the Jews in mercy, to shew them their duty more plainly then they could otherwise have known it by the light of nature, or any other way of teaching which they had amongst them till that time, that so they might not run into transgressions through ignorance, and it was given with terror, that they might not rush into transgressions through negligence; and these two particulars made up the first end of the delivery of the law, *viz.* to hinder transgressions from being committed. 2. It was added to heighten transgressions in the guilt of them, when they should be committed. 3. Not to leave them in desparation, but to direct them unto Christ; and I have shewn that great advantage did accrue to the law this way, that hereby it came to pass, that though it was not fulfilled by the first *Adam* in the first giving of it, yet it was all as well fulfilled by the second, and every way recompensed and satisfied as if it had never been broken; so that I reckon the Objection is quite taken off, and may be retorted upon the objectors, thus: If they ask, Wherefore then serveth the Law? We answer, It serveth to lead men unto Christ, that they may be justified by Faith.

I have

I have ſome things yet to add upon the two laſt laſt ends of the law's being given, which I thought not fit to inſert in the firſt mention of them; upon the ſecond end of the law's being given, *viz.* for the aggravating of tranſgreſſion, and loading the Conſcience with guilt, I have this to add. It is ſo true that the law was given to the Jews to make the offence to abound, and to preſs the conſcience with guilt, that it had the ſame effect upon the Gentile World to whom it was not delivered as it was unto the Jews; ſo ſaith the Apoſtle, *Rom* 3. where, when he had recited out of the *Pſalms*, a Catalogue of ſins which the law doth condemn men for, from the 10. to the 19. ver. in that 19. ver. *Now we know* (ſaith he) *that whatſoever things the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped, and the whole world might be guilty before God.* Certainly the *Gentiles* are a part, and the greateſt part of the world; now the whole World becomes guilty before God by the law, and every mouth is ſilenced and ſtopped by it. I do not ſay that the law as given to the *Jews* by *Moſes*, had this effect upon the Gentiles, to whom it was not given; but the Apoſtle tells us, *Rom.* 2. 15. how this came to paſs, that the law, though not given to the Gentiles in the ſame manner as it was to the Jews, did yet convince and condemn the Gentiles as well as the Jews, becauſe the effect and ſubſtance of the ſame law that was written upon Tables of Stone by *Moſes*, was written in the hearts of the Gentiles; ſo that their thoughts did accuſe them when they did evil, as well as excuſe them when they did well. Now hence I draw an argument, *a minori*; If the law written, upon the hearts of the *Gentiles*, though obſcurely, had yet an accuſing and con-

demning power in it to them, how might it well have upon the Jews, to whom it was delivered plainly written and engraven in ſtones, with thunder, lightning & earthquakes, as is before expreſſed?

That which I have to add upon the third great end of the Law it's being delivered, *viz.* to direct and bring the wounded ſinner to Chriſt, is by way of anſwer to this queſtion, How did the Law lead to Chriſt? I ſhall give ſeveral anſwers unto this queſtion, and firſt of all, The Law was our School-maſter unto Chriſt, as the Diſpenſation of the Law, made way for the Diſpenſation of the Goſpel. Sowre things make the ſweet more pleaſant; Darkneſs makes Light more deſirable; Slavery and Severity makes Liberty more welcom. *Qui neſcit ſervire neſcit imperare*, the School makes fair way for the Univerſity. This conſideration makes the ſucceſſion of the Goſpel to the Law more comely; and it is inſiſted on very much by the Apoſtle in *Gal.* 4, for the ſeven firſt verſes. Ver. 3. *When we were Children, we were in bondage* unto the Law; *but when the fulneſs of time was come, God ſent forth his Son to redeem us* into liberty, *and to give us the ſpirit of ſons*, Gal. 3. 23. *Before Faith came, we were kept under the Law*, and kept under by the Law, *ſhut up unto the Faith which ſhould afterwards be revealed*; *wherefore the Law was our School-Maſter to bring us unto Chriſt, that we might be juſtified by Faith; but after that faith is come, we are no longer under a School-Maſter*; it would now be an incongruous thing to be under a School-maſter any longer; as it was very convenient that before we ſhould be; and thus the Law was a School-maſter unto Chriſt, (as *John Baptiſt* was) by its ſeverities to humble us, and break our hearts, and to make us a people ready & prepared for the Lord. And

Q. How did the Law lead to Chriſt?

A. 1.

And the beauty & great conveniency of the ſucceſſion of theſe two Adminiſtrations of the Law & Goſpel each to other, appears ſtill in the great work of Converſion upon every ſinners heart, where the ſame method is obſerved: firſt to humble the ſoul by legal convictions, then to make a diſcovery of Chriſt & the Grace of the Goſpel. And this our practical Divines inſiſt much upon in their Sermons and Treatiſes, giving us this account of the Work of Grace upon the heart, that firſt there is conviction, compunction and humiliation, all yet a legal work; then Faith or Converſion. And I do verily believe, that the Spirit of God doth uſe this method (though as all acknowledge, not with the ſame degrees) in every work of Regeneration. And again they obſerve, that as after the Goſpel and Faith is come, it is abſurd to return to the Law of *Moſes* in the whole Diſpenſation of it; ſo they apply that Scripture *Rom.* 8, 15. *Ye have not received the Spirit of Bondage again to fear*, to this purpoſe; That after men have received the Spirit of Adoption, (which in ſome degree every regenerate perſon hath received) they receive not again the ſpirit of bondage to fear; which they take to be a ſpirit of legal convictions, preparatory to the Work of Converſion; and indeed (according to the *Calviniſt*-principles) it muſt needs be true, that after they are regenerate, they can never receive a ſpirit of Bondage again, becauſe a ſpirit of bondage is not Grace, but onely preparatory to it; and therefore men that have once been regenerate, can never return to this Spirit without being emptied of all Grace,

But

Q. How did the Law direct those to Christ that lived and dyed before Christ came?

But here it may be further queryed, that indeed it is not to be doubted that the Law in the dispensation of it, made excellent way unto the Gospel; for those that were to live in the days of the Gospel; as we find in the Analogical succession of Law and Gospel in the Work of Grace; but how was the Law a School-Master unto Christ to those that lived in the dayes of the Old-Testament? Who dyed before Christ came? How were they directed to Christ by the Law? The Law might perhaps be a Ministration of death, and desperation only to them: How did the Law witness the righteousness of God by Faith unto them? In answer I shall first of all premise these

1. two things and then answer more directly. 1. Negatively, that to these it must not come to destroy the promise and the covenant that was made before, nor the comfort of it. It must not come to hinder, but they might have as true saving comfort from the promises, as the Saints before the Law had; or else the Law had been against the promises, which the Apostle denyes

2. with a μὴ γένοιτο. 2. It must preach Christ to them as truly, though perhaps not so clearly as it doth

3. unto us. Thirdly and more directly; The Law did preach Christ to the Jews under the Old-Testament these two ways; 1. Virtually or consequentially. 2. Formally and expressly. 1. Virtually, as it convinced them all of their necessity of some other besides a legal Righteousness, as I have shewn at large in explaining the second end of giving the Law, because of transgressions. 2. Expressly, as it made mention of Christ; and this it did either improperly & figuratively, in types and shadows, or properly in the prophecies and promises of Christ.

Or

Or the answer may be better given after this distinction of the Law. The Law in Scripture amongst the various significations of it, hath these two very eminent. 1. It signifies the strict and bare command, and so is naturally a Covenant of Works that hath no mercy or grace in it, can onely justifie the righteous, and condemn the transgressor; and in this sence it hath been taken by me (for the most part) hitherto in my Discourse; & I have produced several places where it is taken in this sence in the Scripture. Take that for instance, *As many as are of the works of the Law, are under the curse, as it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them*, Gal. 3. 10. *2dly*, The Law is taken in a sence all as large as this is strict; and that is, for the whole Old-Testament. So it is likewise taken in several Scriptures, *Gal.* 4. 21. *Tell me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, &c.* where the whole Book of *Genesis* is made a part of the Law; again in *Rom.* 3. the Apostle makes the *Psalms* a part of the Law, where having quoted a great part of the 14. *Psalm* in the 19. ver. saith he, *Now we know, that whatsoever things the Law saith, &c.* and so in other Scriptures. Now to apply the distinction in answer to the last query; The Law strictly taken for a Covenant of Works, did only teach Christ virtually and by consequence, as it taught them that they could not be justified by its righteousness; and thus (for ought I know) the Law in its accusations taught Christ to the Gentiles, as it convinced them of the insufficiency of their own righteousness. But now the Law in the second

A different acceptation of the Law in the Scripture.

cond ſenſe as taken for the Scriptures of the Old Teſtament, taught Chriſt formally and directly, though more obſcurely then the Goſpel teacheth him, *viz.* in Types and Prophecies; it were endleſs to reckon up all the Types, Promiſes and Prophefies of Chriſt that are in the Old-Teſtament: This way indeed the Law could not teach Chriſt unto the Gentiles, who had not the Scriptures of the Old-Teſtament. It is now high time, and yet in this place ſeaſonable enough, to anſwer ſome other parts of the objection (which I propoſed at large ſome pages ſince) which pleads for the Law its being a way of Juſtification unto the *Jews* at leaſt, before the coming of Chriſt, if not to us now; and ſomething of that which remains yet unanſwered, is this: If the Law was not given to be a way of Juſtification, why is it called a Covenant, the Old-Teſtament or Covenant, 2 *Cor.*3.14. and the firſt Covenant, *Heb.*7.8. expreſly ſaid to be made with the Children of *Iſrael*, when the Lord took them by the hand to lead them out of the land of *Ægypt*? For whatever you have argued about *Adam*'s eſtate of innocency, that God made a Covenant of Works with him, and that if he would, he might have been juſtified by Works, by the Law; that ſince him all men have ſinned, and the Law was no way of Juſtification to them; Whatever you have argued to this purpoſe, ſay the objectors, yet we find not that the Law was given to *Adam*, but onely to the children of *Iſrael* by *Moſes*, and given to them as a Covenant, therefore called the old Covenant, or firſt Covenant, in *Heb.* 8. out of *Jer.*31.31,32.33,34. Therefore it was given them as a way of Juſtification; for certainly the

*Obj.*2. The Law was given to the Jews as their covnant.

the Juſtification that they were to ſeeke of God, they were to ſeek in the way of a Covenant, therefore in the way of the Law, which was their Covenant.

To this I anſwer ſome things by way of conceſſion, afterwards ſome things more concluding: And firſt of all I grant that the Law is no where (to my remembrance) ſaid to be given to *Adam*, but onely to the children of *Iſrael*; I am ſure uſually when mention is made of the giving of the law, it is likewiſe noted in the ſame place as given to the children of *Iſrael* by *Moſes*, ſo 2 *Cor.* 3, 7. *Heb.* 8. 9. 1 *Joh.* 17. *For the Law was given by Moſes*, *Gal.* 3. 19. Wherefore then ſerveth the Law? It was added becauſe of tranſgreſſions—*and it was ordained by Angels upon Mount Sinai*, in the hands of a Mediator, *viz. Moſes*: Though when I make this conceſſion that the Law is not ſaid to be given to *Adam*, but to the children of *Iſrael* by *Moſes*, I ſtill think it may be eaſily collected from the Scriptures, that *Adam* had the Law too, and that it was to him a Covenant of Works. 1. That he had the Law; for 1. if *Adam* as a creature had not the Law written in his heart, how came the Gentiles, who had not the Law given them by *Moſes*, to have it written in their hearts? 2. Elſe as I urged it before, it had been no ſin for man in innocency to have killed whom he pleaſed, to have lyed, forſworn himſelf, to have defiled his own body by Adultery, or other uncleanneſs; *for where there is no Law, there is no tranſgreſſion.* 3. If *Adam* had not the Law before his fall, how came he to have it written in his heart preſently after? as it is certain he had; for all other men have it ſo written, and I cannot think that *Adam* alone want-

A. 1. By way of conceſſion in two particulars.

Where the law is ſaid to be given, it is to the children of *Iſrael*, not to *Adam*.

Yet *Adam* had the Law, and it was a Covenant of works to him.

1. He had the Law.

wanted this excellency of all mankind; neither do I think that he got this advantage by his fall, to have the effect of the Law written in his heart, which he had not written there before; therefore he had it written in his heart before the Fall. 2. It was a Covenant of Works to *Adam* in innocency. For *Adam* then had no need of Grace or Pardon before his fall; and I have proved that the Law is in its own nature a Covenant of Works; and *Adam* had the Law, therefore it was a Covenant of Works to *Adam*; I deny not but *Adam* might have some positive Laws in his Covenant of Works, as we find one, *viz.* that of the forbidden fruit.

2. It was to him a Covenant of works.

My second Concession is this, That the Law was given to the Jews as a Covenant; and where-ever mention is made of the Old-Covenant, or First Covenant, the parties covenanted withall, are the people of the Jews: So it is in 2 *Cor.*3.6.14. in the 6. *ver.* we have mention made of the New-Covenant, which is that made by Christ in preaching the Gospel; and in the 14th, of the Old-Testament or Covenant, which is that made with the *Jews*: So in *Heb.*8.6,7. the first Covenant is that which *Moses* was the *Mediator* of; the second or better Covenant is that which Christ is the Mediator of; this must not, cannot be denyed; and I have been often offended at persons, that when they make a distinction of the Covenants, a first and second, old and new, they make the first, that with *Adam* in innocency; & the second the Covenant of grace made with the faithful ever since; this though it may be true Divinity, yet is not Scriptural; or if it be somewhat Scriptural, yet it is onely to be drawn by consequence out of the Scripture: But there is another determination in this business that

2d. Concession.

is more plainly Scriptural in the words and phraſes of Scripture, which is, that the firſt Covenant, the old Covenant or Teſtament, is God's Covenant with the *Jews* by *Moſes*; the new Covenant is that made with the faithful by Chriſt; and what others aim at in that other way of ſtating the Covenants, may be attained without that confuſion which they make.

Having made two as fair Conceſſions as the objectors can deſire, I come now to the determination of the queſtion, or repelling the Objection, after I have minded you of a diſtinction of the Law, which I lately gave, and it was this, That ſometimes the Law is taken ſtrictly for the bare command, with the threatning annexed to the breach of it, and the promiſe of life upon the ſtrict obeence of it: So it is in *Gal.* 3. 10. ſometimes it is taken for the whole Old-Teſtament, as *Rom.* 3. 19. where the *Pſalms* of *David* are made a part of the law; ſometimes taken for the five Books of *Moſes*, as in *Luke* 24. 44. where the Old-Teſtament is divided into theſe three parts, The Law of *Moſes*, the Prophets and the *Pſalms*. Now I anſwer, Take the Law in the firſt ſence for a Covenant of Works ſtrictly, and ſo it was not given for a Covenant to the *Jews*, for then it muſt have come in againſt the promiſes, or the Covenant of God in Chriſt that was made before: But take it in the ſecond or third ſenſe, either for the whole Old-Teſtament (as we call the Writings of the holy men of God till our Saviours time) or for the five Books of *Moſes*, the diſpenſation by *Moſes* from the Mount; and this I confeſs was a Covenant to them, but then it was a Covenant of Grace, and indeed contained in it all the promiſes that were given *A.* 2.

ven before it, *that traditional Gospel which Abraham and the holy Patriarchs before him were saved by, is inserted in the Law of Moses*, else it had been a vain thing for the Apostle *Paul* to have undertaken to prove Justification by Faith out of the Old-Testament, yea out of the Law of *Moses*; for, as a man cannot bring a clean thing out of an unclean, so neither can he bring Gospel out of pure Law; if therefore the Law of *Moses* had not been a Covenant of Grace, the Apostle could never have proved Justification by faith out of it, which yet he doth not onely by strained consequences, but as there professedly. *Abraham believed God*, (saith he) *and it was imputed to him for righteousness*; they therefore which are of Faith, are blessed and justified with faithful *Abraham*, Galathians 3. ver. 6, 7, 9. which is as fair an *Enthymema*, as can be, and every Sophister can supply the Proposition that is wanting. St. *Paul* proves Justification by Faith by two great Arguments out of *Genesis*, the first Book of *Moses*, *viz.* by *Abraham's* Justification, and the Allegory of *Hagar* and *Sarah*, which I explained and urged before.

Nay the Apostle makes a great affirmation indeed, which is this, that even *Moses* himself the great Law-Covenant Mediator, doth in his Writings give a clear distinction of the two Covenants of Works and Grace, shews us the tenour of one Covenant and another; When he had produced the Allegory of *Hagar* and *Sarah* out of *Genesis*, saith he, Alas, *Moses* in this Story gives you Allegorically the two Covenants, *Gal.* 4 21. to the 24. But the chief place for proof of what I have said, is *Rom.* 10. 5, 6.—*for Moses describeth the righteousness which is of the Law, That the man which doth these things, shall live*

live by them, *Lev.*18.5 *But the righteousness which is of Faith speaketh on this wise, Say not in thine heart who shall ascend up into Heaven, &c.* and so goes on in the words of *Moses*, *Deut.*30.12,13,14. Here we see *Moses* in his Writings, delineates and describes the two ways of Works and Grace, of the Law and Faith; and it is proved out of the same *Moses*, that the Law is no way to justifie sinners: Now I shall but draw out the Apostles Argument, which I suppose to be this: *Moses* describes two ways of Justification, that by the Law, and that by Faith; that by the Law *Moses* tells you is no way for sinners, because you must continue in all things, or you are accursed; therefore certainly he described the way of Faith too, that ye might betake your selves unto it for justification and life; therefore the Law, take it either for the whole Old-Testament, or for the Dispensation by *Moses*, and it was a Covenant indeed with the *Jews*; but it was a Covenant of Grace, for in it *Moses* describeth the way of Grace, that his Disciples might adhere unto it. But here you will object still; Well, if *Moses* his Dispensation or Covenant which he was the Mediator of, was a Covenant of Grace, and not of Works for Justification, why is it called a killing Letter, a Ministration of Death, a Ministration of Condemnation, as it is 2 *Cor* 3.6,7,9. Why is the Lord said to find fault with it, and so to abrogate it, and make a new Covenant? *Heb.* 8.7,8. By this it should seem to be a Covenant of Works, for else God would not have found fault with a Covenant of Grace, nor abrogated it. 3. *Object.*

To this I answer, 1. Here observe, That this is no Jewish Argument; for they would not acknowledge that their Law is a ministration of death, *A.* 1.

whileſt they ſeek life by it, nor yet a miniſtration of condemnation, whilſt they ſeek juſtification by the righteouſneſs of it; but it is a cavil or objection againſt the Apoſtle *Paul*, who calls the Law a miniſtration of death and condemnation, and yet acknowledgeth that it was the *Jews* covenant, and that *Moſes* in it deſcribeth the righteouſneſs of Faith.

2. 2*dly*, I anſwer, That theſe two are very conſiſtent; it might prove a miniſtration of death to them, and yet be a way of grace and life in it ſelf; ſo is the plaineſt Goſpel in the World a ſavour of death unto the diſobedient and unbelievers, that yet is certainly in the great intendment of it a way of grace and life.

3. 3*dly*, The Law proved a miniſtration of death to many of them, becauſe they miſtook it for a covenant of works, though it were not given with that intention; they did not ſee the Grace that was contained in it. There was a vail upon their heart, and is to this day upon the hearts of many of the *Jews*; *their minds were blinded, ſo that the Children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed*; they could not ſee Chriſt the end of the Law, 2 *Cor.* 3.13,14,15.

4. 4*thly*, There is thus much indeed to be ſaid concerning the diſpenſation it ſelf, that it was dark and obſcure; the children of *Iſrael* had not onely blinded eyes, and a vailed heart, but *Moſes* had alſo a Vail upon his face, ver. 13. which was one reaſon they could not ſee that Grace which was in his Diſpenſation. *Moſes* had a vail over his face, ſo that they could not look ſtedfaſtly to the end of his Diſpenſation. There was ſome kind of fault as it were in the Law it ſelf, ſo the Apoſtle tells us, *Heb.* 8.7.

The fault of the firſt Covenant.

8. 7. *For if that first Covenant had been faultless, there should no place have been sought for the second.* What this fault was, is commonly known and discourſed, and it was the obſcurity of it; the promiſes of it were not ſo plain; & therefore it is ſaid, *Chriſt is the Mediator of a better Covenant, eſtabliſht upon better promiſes*, ver. 6. *There was a Covenant of works inſerted in their Diſpenſation.* Elſe how could the Apoſtle give you a deſcription of the righteouſneſs of it out of *Moſes*? Which he doth both in *Rom.* 10. 5. and *Gal.* 3. 12. *And no caveat entred in the place where the Covenant of Works is delivered: 'Tis true, the ſame Moſes deſcribeth the righteouſneſs of Faith too; but an inobſervant Reader might chance to miſtake the Covenant of Works for his way to Heaven, as well as take the Covenant of Grace for his way;* and they might keep in that way all their lives, if they were not ſtrict obſervers of the effects of that way upon their Conſciences, which was to gall and ſting them, and weary them out of their very lives, till they came to the way of Grace. And thus we find the generality of the *Jews* did miſtake, and ruined themſelves by it; ſo that unleſs God had by a wonderful hand, as he plucked *Lot* out of *Sodom*, and perhaps by irreſiſtable illuminations and attractions, brought a remnant to himſelf, all *Iſrael* had been burnt up by the Wrath of God; they had been as *Sodom* and *Gomorrah*, *Rom.* 9. 29. to the end: *Rom.* 10. 1. 2. 3. I might well tranſcribe every word of theſe eight Verſes.

Now this was the fault which God found with his firſt Covenant; that though it were a Covenant of Grace, yet he is ſo gracious, that he thought it was not plain enough to ſave the generality of them; they would be ſtill miſtaking and miſconſtru-

ing his Covenant; it would not make them holy enough, nor save enough of them; and therefore this Fault the Lord amends in the second Covenant, in the New-Covenant, *Heb.* 8. 9 *For finding fault he saith, Behold the dayes come, saith the Lord, that I will make a new Covenant with the House of Israel, not according to the Covenant that I made with their Fathers, when I took them by the hand to lead them out of the Land of Ægypt; because* here is the reason of the change, *because they continued not in my Covenant, and I regarded them not*: It was a Covenenant which they brake with me, and I brake with them upon; there was a fault in that Covenant which seems to be this: It had not Grace enough in it to hold them, they continued not in it: The fault is laid upon the Covenant, not so much upon the parties covenanting, though they were not free from blame; God indeed was free: he was ready to give his Grace and Spirit under the first Covenant, but the Covenant was not a free channel for conveyance of this precious Water of Life, for the Spirit runs freest in the clear promise, & therefore the Gospel, which is full of rich and plain promises, is called the ministration of the Spirit, and called by the Name of Spirit; whereas the Law of *Moses* was a dead, meer out-side literal thing, in comparison of it, 2 *Cor.* 3. 6. I say, the fault was laid upon the covenant, which yet was a covenant of Grace: Now what other fault it could be then this, that the Lord did not think it gracious enough, I cannot imagine; and I think that is the fault the Scripture pitcheth upon: Now because *Moses*'s Dispensation, or the first covenant made with the *Jews*, was thus faulty, had a covenant of Works in it, and was mistaken by the *Jews* to be a covenant of Works,

Works, it might well be called by the Apoſtle, a killing letter, a miniſtration of death and condemnation, and deſerve to be abrogated and diſannulled, if the Lord will make a better, clearer, more gracious and ſaving; and yet it can by no means be concluded hence, that it was truly, either in its own nature, or in the intention of the Lord who gave it, a covenant of Works; nay the contrary hereunto, is ſufficiently evinced.

There was the ſame reaſon of the Goſpel its being added to the Law, that there was of the diſpenſation of *Moſes* to be added to what they knew of God before.

*Ob.*4. But yet there is a very conſiderable Objection behind, which is thus: You have acknowledged that in *Moſes*'s Writings there is a covenant of Works deſcribed; that St. *Paul* aſſerts; now I will add (ſaith the Objection) that it is not onely there deſcribed, but there commended to the children of *Iſrael* as a part at leaſt, if not the chiefeſt part of the Diſpenſation by *Moſes*; and it is given with as great Authority, and hath as ſolemn a Sanction upon it as any part of the Law of *Moſes*; for in that place which the Apoſtle *Paul* quotes out of *Moſes*, *viz. Lev.*18.5. for the deſcription of a legal righteouſneſs, we have theſe words, *Ye ſhall therefore keep my Statutes and my Judgements, which if a man do, he ſhall live in them: I am the Lord.* So in the fore-going verſes 1, 2. *And the Lord ſpake unto Moſes, ſaying Speak unto the children of Iſrael, and ſay unto them, I am the Lord your God*; then follow the three verſes wherein the covenant of Works is deſcribed; ver. 3. *After the doings of the Land of Ægypt wherein ye dwelt, ſhall ye not do; and after the doings of the Land of Canaan, whither I bring you, ſhall ye not do; neither ſhall ye walk in their Ordinancee. Ver.* 4. *Ye ſhall do my Judgements, and keep mine Ordinances, to walk therein; I am the Lord your God. Ver,*5. *Ye ſhall therefore keep my Statutes,*

and my Judgements, which if a man do, he shall live in them: I am the Lord. Here I observe, 1. The simplicity and plainness of the delivery of these commands, which contain the covenant of Works; they are delivered without any caveat or caution to the Reader, lest he should mistake this for his covenant which he should be saved by. 2. I observe the Authority and Majesty they are delivered with; even with this addition three several times in the compass of four verses, *I am the Lord, and I am the Lord your God.* This doth not look like an old antiquated covenant made with *Adam* about 2000. years before, and of use to him, but onely for the first day of his creation: I conclude therefore saith the objector, That it is a valid covenant, and delivered with intention that men should be justified by it; And besides I add that which hath great strength in it, That even Jesus Christ himself repeats this covenant of Works in *Moses* his own Words, and directs a man to this covenant for salvation, that came to ask of him what he should do to be saved; the place is, *Luke* 10. 25,26,27,28. *And behold a certain Lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou?* Christ sends him to the Law; and you shall see it is not to the Law in a large sence, as it comprehends both a covenant of Works and a covenant of Grace; but to the Law taken strictly for a covenant of Works; it follows therefore *ver.* 27. *The Lawyer answering, said, The Law saith, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self: And Jesus said unto him, Thou hast answered right; this do, and thou*

thou shalt live; which are the very words of *Moses*, where he describes a legal righteousness; From whence I conclude, That the Covenant of Works is still good unto Justification; the Covenant of Works is still in force; else *Moses* would never have delivered it in that simplicity, and with that Authority; else Jesus Christ himself would never have directed one unto it, to get eternal life by it.

I answer, 1. That *Moses* indeed did deliver a covenant of Works to the people of *Israel*, as truly as he did a covenant of Grace, and that without any caution (that I can find) in the place where it is delivered; and I think I may say also, that our Saviour Christ did deliver a Covenant of Works too, in that 10. of *Luke* above-mentioned. 1.

And 2*dly*, I may add, There was very good reason why they might, and why they did. For that the covenant of Works is still in force, all men by nature are under it; for it is nothing but the natural law of our creation. There was indeed a positive Law besides given to *Adam*; but the observing of it needed not have created any trouble to innocent man: All men are naturally under a covenant of Works, for they are naturally under the Law of their Creation, which is the covenant of Works. Yea the Saints themselves are not freed from it, any further then from the condemning power of it, by Christs having suffered the penalty for them. That all men are naturally under the Law, or under a covenant of Works, which are all one, appears, for that all those whom Christ came to redeem, were under the Law, *Gal.* 4 5. which must be meant of the Law, strictly taken for a covenant of Works; for else none but the *Jews* and proselyted Gentiles were under the Law, as delivered by *Mo-* 2. All men are naturally under a Covenant of works.

ſes; whereas in that Scripture it is plain, that all thoſe whom Chriſt came to redeem, were under the Law; therefore it is meant under the Law as a covenant of Works. Beſides, the Apoſtle in *Rom.*7. the firſt ſix verſes, argues thus, That the conſcience or ſoul of a man muſt either be married to the Law as its Husband, or to Chriſt as its Husband; and till it is marryed to Chriſt, the Law is its natural Husband; but when it is married to Chriſt, the law is its husband no longer; therefore till a man come to Chriſt, he is under a covenant of Works; therefore all men naturally are under a covenant of Works, for no man is in Chriſt by nature.

3. I anſwer in the third place, That it's true, *Moſes* and our Saviour both preached a covenant of Works, as well as a covenant of Grace; and well might, becauſe all men are naturally under it: Yet neither our Saviour, nor *Moſes* did it, with deſign to make men ſeek juſtification by Works, but only to burthen mens conſciences with inſupportable loads of guilt, that ſo they might readily flee to the hope that was ſet before them in the covenant of Grace, which they had together with the covenant of Works in the ſame Diſpenſation; That *Moſes* did it with this deſign, St. *Paul* aſſerts, as I have ſhewn in ſeveral places; the law entred that the offence might abound, and ſo was a School-Maſter unto Chriſt: And that our Saviour did it with this deſign, the place quoted in the objection will ſufficiently evidence, *Luke* 10.25, to the 28. 25.*v.* *Behold a certain Lawyer ſtood up and tempted him, ſaying, Maſter what ſhall I do to inherit eternal life?* Here this Lawyer came not with a good intention; for it is ſaid he ſtood up and tempted our Saviour, made the queſtion rather to ſee what our Saviour would

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ſay, then to get any ſatisfaction to himſelf; and in the 29. *ver.* it is ſaid, *This Lawyer was willing to juſtifie himſelf.* Now how could the pride of this tempting Lawyer be better repreſſed, then by ſending him to the Law, to a covenant of Works; which if he would but ſet himſelf in earneſt to keep, would quickly prick the bladder of his pride; and let out that wind with which he was ſo ſwoln, as to dare come and tempt Chriſt, and juſtifie himſelf? But now our Saviour takes another courſe with the Woman of *Canaan*, who after ſhe was tryed with a knock or two, with ſome harſh words, ſo as to be called Dog, yet continuing humble and ſubmiſſive, had her faith extolled by our Saviour, and is ſtrengthened with the higheſt conſolations; as we have the ſtory, *Matt.* 15. from *ver.* 22. to *ver.* 29. Thus God reſiſteth the proud, he hath a Covenant of Works to oppoſe them withall; but he giveth Grace, and ſheweth Mercy to the humble; he hath a covenant of Grace to comfort them with.

There is one objection yet more concerning the ceremonial law, which I did not mention at the firſt, and it is this. Certainly it appears from the ceremonial law, that the law of *Moſes* was given to them for a covenant of Works; elſe why had they ſuch multitude of ceremonies impoſed upon them, if they were not to have life for the obſervation and doing of them, together with the duties of the moral Law? And it is very obſervable, that in that place of *Leviticus* which the Apoſtle quotes, as containing the righteouſneſs of the law, the ceremonies are as ſtrictly enjoined as the moral duties of the law are, with this *badge* of the law of works upon them, *The man that doth them, ſhall live in them, Lev.* 18. 4, 5. *Ye ſhall do my Judgements*; that is, *Obj.* 5.

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say Commentors, my judicial Laws, *and keep mine Ordinances*; that is, say they, (either moral or ceremonial; so in *ver.*5. *You shall therefore keep my Statutes and Judgements, which if a man do, he shall live in them; I am the Lord.* Now hence I argue, saith the Objector, Here you have acknowledged, is a covenant of Works described. Now here is their whole *Dispensation* by *Moses*, of laws moral, ceremonial, and judicial, contained; therefore their whole Dispensation was a covenant of Works; besides, if the Law moral alone, which you have called the law of Nature, be of it self a covenant of Works, as it seems to have been to *Adam*, who had but a few other commands besides, *viz.* such as we call Positive; and if every man by Nature be under a coveuant of works (though a stranger to the Old-Testament or New, as having never heard of either) being under the law of his creation; how much more were the *Israelites* under a covenant of Works, who, besides the moral law, had the judicial and ceremonial added for them to observe, and altogether given them vvith this language of a covenant of Works, these ye shall observe, which if a man do, he shall live in them; *I am the Lord.* I shal add onely one observation more to strengthen the objection, and it is this, That when St. *Paul* disputes against the *Galatians* for embracing a covenant of Works, most of his Work lyes in beating them off from the ceremonial law, vvhich they were exceedingly addicted to, as looking upon the lavv of *Moses* to be very much of the nature of the covenant of Works, and the ceremonial law as a great sign of it, there being so much vvork cut out for them in it, and verily believing that if they vvere pretty strict in keeping the ceremonial law,

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God vvould juſtifie and ſave them. Therefore it is very probable, that the law of *Moſes* was given to them as a covenant of Works, for this reaſon as well as others, that there were ſo many ceremonies appointed for them to obſerve; moſt of which it is more then probable the greater number did not underſtand, and ſo muſt take up, und ſatisfie themſelves with the *Work done*, then which, vvhat can look more like a covenant of vvorks, for men to do a great many things which they did not underſtand, meerly becauſe God had commanded them? Now for anſwer to this objection, and I ſhall give it in ſeveral particulars.

I confeſs that the ceremonial law proved a great ſnare and a ſtumbling-block unto the careleſs *Jews*, and ſo to the *Galatians*; for when they found ſuch a great task of ceremonies ſet them, they cared not much to ſtudy the meaning of them, but took up with the doing of them, which to do, did not much trouble their hearts or conſciences, and ſo placed themſelves by it under a covenant of vvorks, in their treating with God for Juſtification. *A.* 1.

2*dly*, I grant that the ceremonial law was a great burthen, and an unſupportable yoke even to thoſe that were good amongſt the *Jews*, *Acts* 15.10. and it is a great piece of the liberty of the Goſpel, to be freed from it.

3*dly*, I grant that the laws moral, judicial, and ceremonial, were given altogether, and are included in that place, where a covenant of vvorks, or the righteouſneſs of the Law is ſaid to be deſcribed by the Apoſtle; and I grant in this particular, that though the law of nature alone is a covenant of vvorks to thoſe that are in a ſtate of nature, though they never received any poſitive law from God;

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yet that it is possible for a ceremonial lavv, or a law consisting of many ceremonies, or positive laws to be a part of a covenant of vvorks; as we find in *Adam's* covenant of works, there was a Sacrament, as some reckon it, of the Tree of life; and there was a positive law concerning the forbidden fruit, which vvere neither of them branches of the law of Nature; and he might have been as well forbidden as allowed all the trees save one, if the Lord had pleased; he might have had a systeme of positive and ceremonial laws inserted in his covenant of vvorks, if the *Lord* had thought good, and no wrong had been done him; for he was able to have kept them.

4. 4*thly*, Yet here I deny that the ceremonial law was any part of a covenant of works, though brought in near that place where the righteousnes of the law is said by the Apostle to be described, and that for this reason, which fully answers the objection: That the ceremonial law did contain Gospel in it, which cannot be said of any branch of the covenant of works: I allowed indeed above, that the law taken strictly for a covenant of works, did preach the Gospel virtually or by consequence, as it burthened the sinners conscience, and so made him seek further for a righteousnes; but I said then, it is the law taken in a large sence onely, as it contains the whole Old-Testament or at least a considerable part of it, that teacheth Christ and the Gospel formally and expresly. VVhy now the ceremonial law teacheth Christ in many, perhaps in all the parts of it, if wel understood. VVhat could the shedding of so much blood for remission of sins signifie, but the shedding of Christs blood for them and us all, which

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s the great myſterie of the Goſpel? Now if any ſay they underſtood it not, and yet muſt do it, and ſo it was all one to them as if it had not ſingnified any thing at all; and therefore muſt ſtill paſs with them as a covenant of works.

I anſwer, 1 in the words of the Apoſtle, *Rom.* 3: 3. What though ſome did not believe, did not underſtand, *muſt their unbelief* and ignorance *make the Faith of God*, that Doctrine of Faith which the ceremonial law preached, *of none effect*, or ſignification? But you will ſay, they could not ſee the blood of Chriſt in the blood of a ſacrifice, having no clearer diſcoveries then they had of *Chriſt*? I anſ. I confeſs I cannot ſay they could ſee ſo much, though ſtill ſo much was contained in it, as now we well underſtand: But yet if they could not ſee ſo much, yet ſomewhat they might have learned; for certainly God appoints no idle, uſeleſs, inſignificant ceremonies in his Worſhip; therefore I ſuppoſe they might have learnt thus much by their ceremonies, and particularly by their ſacrifices, which I ſuppoſe was known even amongſt Heathens in their ſacrifices, that when they killed a Beaſt for attoning the anger of God, here life went for life, and God might as well have taken their lives from them, as accepted the life of that Beaſt; and ſo by this they might ſee that their lives and ſalvations did depend purely upon the Mercy and Grace of God; now this ſufficiently weaned them from the law or covenant of works, which had no Grace or Pardon in it, it was therefore the groſſeſt miſtake of all to underſtand the ceremonial law for a part of the covenant of Works, when it was greatly intended to be a Goſpel to them.

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5*thly* and laſtly, If yet it were dark, and did confound them with the multitude of duties which it impoſed; Why might it not herein do the good turn that a covenant of Works did for them? Which was to make them ſtudy and ſearch, and long for the pure and clear diſcoveries of that rich Grace which we now ſee in the dayes of the Goſpel? I have now done with this objection alſo, which I of purpoſe kept out from the reſt, in which I only conſidered the moral law as a covenant of Works, for theſe two reaſons: 1. For that the ceremonial law neither was, nor could be a part of the covenant of Works, which the moral law both was, and is to all that are under a covenant of works. 2*dly*, and conſequently, I therefore kept off from any conſideration of the ceremonial law, in my diſcourſes about the law its being given by *Moſes*, that ſo I might have my diſcourſe run clear in the buſineſs of the covenant of works, and draw a line in it from *Adams* eſtate in innocency, to the very days of the Goſpel, which with any mixture of diſcourſe about the ceremonial law, would have been broken and diſturbed. VVhereas now you ſee the law taken ſtrictly for a covenant of works, might have juſtified *Adam*, but could not juſtifie the children of *Iſrael*; and therefore though added to the promiſe given to *Abraham*, and that in the language of a covenant of works, yet was never given with deſign that they ſhould accept it for ſuch unto Juſtification; which appears from this double demonſtration, as I may call it, *a priori*, *& a poſteriori*. *A priori*, for that before the law was given there was a covenant of Grace, which the law could not come in to diſannul; and *a poſteriori*, for that the very ſame *Moſes* that brought their law

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from God out of the Mount, did not more truly acquaint them with the nature of a legal righteousnes, then he did with the righteousnes of Faith, *Rom.*10.6. *But the righteousnes of faith speaketh on this wise, Say not in thy heart, &c.* being a text quoted out of the same *Moses, Deut.*30.11. which make this argument, vvherefore should *Moses* first describe to you a legal righteousnes, and tell you, as appears by clear consequence out of him, that ye cannot attain unto that righteousnes, and then describe unto you the righteousnes of faith; but for this end, that ye might forgo the one, & cleave to the other? And there are infinite places in other Scriptures of the Old-Testament, which give their testimony to Christ, and the Righteousnes of Faith, which sufficiently argue, that the Old-Testament never went about to establish a way of Justification by the Law.

And here I think it may be of great use to search into this place of *Moses*, which the Apostle asserts to contain the description of the righteousnes which is by faith, that so we may find both that it is so, and what this righteousnes of faith is. The place is, *Deut.* 30. 11. to 15. quoted and paraphrased by the Apostle, *Rom.* 10. 6,7,8,9. in *Rom.*10.6. *But the righteousnes which is of Faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? &c.* clearly referring to *Deut.* 30.11,12,——as any may see in the Margent of their Bibles. Now let us go to that place in *Deut.* and see what Gospel there is in it, and how evident it is, that there is Gospel in it. The words are these: *For this commandment which I command thee this day, it is not hidden from thee, neither is it far off;*

An inquiry into the sense of *Deut:* 30 11, 12.

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it is not in heaven, that thou ſhouldeſt ſay, who ſhall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou ſhouldeſt ſay, Who ſhall go over the Sea for us, and bring it unto us, that we may hear it, and do it? but the Word is nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it. This is the whole Paragraph, in which the covenant of Grace, or the righteouſneſs of Faith is deſcribed, according to the Apoſtle *Paul*. But how is the Goſpel or righteouſneſs of Faith deſcribed here? Firſt of all, I muſt ſeparate that which doth not ſeem to look like Goſpel, from that which is pure Goſpel, in this place: And here we may obſerve, That the matter of the Goſpel ſpoken of, is the law or commandment which he had delivered to them; *This Commandment which I command thee this day*; the ſame which is ſpoken of (as I think, there being no viſible difference as to matter) in *Lev.* 18. 5. the place aſſerted by the Apoſtle to contain a legal righteouſneſs; it was for matter, the law of *Moſes*; *This Commandment*, ſaith he, *which I command thee this day*. Again, I think it will appear to be meant of the ten commandments, becauſe it is added, That *Commandment which I command thee, is not far from thee, but is nigh thee, even in thy heart and mouth*: Now the ceremonial law was not written in their heart; neither had all the children of *Iſrael*, nor the generality of them to whom yet this is ſpoken, been taught the law effectually by the Spirit of God, ſo as that ſhould be the ſenſe of theſe words, *This Commandment is in thine heart*; and indeed, that is the promiſe of the new Covenant, not of this by *Moſes*; but the effect of the Moral law was in their heart,

heart, for it was in the heart of Heathens; and this was the Commandment which that day *Moses* commanded them.

If it be objected, as perhaps it may by some that the matter of the Commandment which Moses *commanded them that day, was not likely to be the ten commandments, nor that chiefly; nor to be the same with that in* Lev. 18. *because this is in* Deuteronomy, *which very word signifies a second Law, or a second Edition and giving of the Law, and had more Gospel in it then the Law in the first giving of it had. I answer,* 1. *by concession, That there were indeed two several Covenants, which the Lord is said to have made by* Moses *with the children of* Israel, Deut. 29. 1. These are the words of the Covenant which the Lord commanded *Moses* to make with the children of Israel in the Land of Moab, besides the Covenant which he made with them in Horeb; *which was a Mountain adjoining to, if not a part of* Mount Sinai. 2. *That perhaps in this* Deuteronomy, *or second Covenant by* Moses, *there were more promises, and more of Gospel, then in the first Edition of the Law there was. But* 3dly, *This doth not hinder, but the commandment mentioned in* Deut. 30. *might be chiefly for matter of it the moral Law, or ten Commandments; 'tis true, there were promises added to encourage unto the keeping of them; and there were also terrible threatnings unto the breaking of them; all the twelve tribes being divided into two equal parts, the one half placed upon Mount* Gerizim, *to bless the people that were obedient to the Law, the other half upon Mount* Ebal, *to curse all that brake it,* Deut. 27. 11, 12, 13. *But that commandment, for the sake of which these promises and threatnings were added, was the Law of the ten words or two tables, which were twice given to* Moses *in* Sinai, *and again repeated in this Covenant in the Land of* Moab, *as we may see in* Deut. 5. *and the very word* Deut. *signifies a second Law, or a second giving of the* Law.

Lastly, Another thing in this Paragraph that will not seem perhaps to some to look like Gospel, is this, That all the comfort of this Gospel by *Moses*, lies in Doing. This Commandment (saith he) is not far off, but in thy heart and in thy mouth, that thou mayest do it; and so obtain life and justification by it: This seems to look right like that place in *Leviticus* so often mentioned, where *Moses* is said to describe a Legal Righteousness; *The man that doth them, shall live in them*: And so in all the Chapter

after, there is blessing if they do the command and cursing if they do not; this to some may not look like Gospel. But yet here is the Gospel, and therefore wherein doth it lie? or how will it appear? I have shewed wherein it cannot lie, or doth not seem to lie; I will shew yet wherein it must be expressed, and wherein it is visibly expressed; and that is, in that easiness which *Moses* doth so much insist upon in this Scripture of doing the Commandment. The Commandment for the matter of it, was perhaps the same with the Covenant of Works; and Doing (partly at least) brought in the reward of it, that is, Justification: But is this the Language of a Covenant of Works think you, to fallen man, such as the *Israelites* were? The Commandment is easie; there are no such difficulties in keeping it, as you may imagine; ye shall not need to climb as high as Heaven after it, nor to coast all Lands, and compass the Ocean for it; propose no such vast undertakings to thy self for the accomplishment of it, for thou needest not; the Word is nigh thee, in thy mouth, that is near; yea but nearer yet, in thine heart, that thou mayest do it, and thou mayest do it with ease and sweetness; No, I have shewn at large, that the Covenant of Works, or the Law taken strictly as a way of Justification, serves now to sinners onely to terrifie their Consciences with laying home its charge; it hath no such comfortable words in it; nay I shewed out of the Scripture, that it is an utter impossibility that the Law should be done by a sinner so as to justifie him: A man might as well climb up to Heaven, or compass the vast Ocean: yea (to add another impossibility which the Apostle adds in his Paraphrase upon this Text in *Deut.* a man might as well descend

Wherein is the Gospel expressed in this place of Deut.

ſcend into the infernal Abyſs, and make a reſurrection, as be juſtified by the Law: This therefore cannot be the Language of the Law. But now take the keeping the Law in a Goſpel-ſence (as perhaps that *Rom.*8.4. is to be underſtood, where the righteouſneſs of the Law is ſaid to be fulfilled in us, that walk not after the fleſh, but after the Spirit) and then the Goſpel in this Scripture is obvious; it is eaſie to keep the Law now, even that commandment which *Moſes* commanded them, even the Moral Law; that is, to keep it ſincerely, not exactly to a tittle, but in the ſubſtance of it: This Word therefore which *Moſes* means when he ſays, *The word is nigh thee*, as the Apoſtle adds in his Paraphraſe, muſt be the *word of faith* which he preached. *The Word is nigh thee*; that is, not the Word of the Morallaw taken in its utmoſt exactneſs, to be fulfilled to a tittle; this is not nigh thee; it is as far as Heaven, further then either of the *Indies*, further then Hell it ſelf; thou ſinner canſt never attain unto it, to do it, But yet the Word of the ſame Commandment in a moderated ſenſe, in the gracious acceptation of God, where ſincere obedience is accepted for unerring obſervance of it; *This Word is nigh thee, even in thy heart and in thy month, that thou mayeſt do it; and it is* (ſaith the Apoſtle) *the Word of Faith which we preach*; this the new creature can undertake with the aſſiſtance of God, even the keeping the Commandments of God in an Evangelical manner, through Faith, which works by Love: Here thou doſt not claim thy wages upon thy doings, as it they deſerved it; or as if they anſwered the letter of the Law; and ſo thou comeſt not to the Law for thy Juſtification; but though the great Rule of thine obedience be the Law, yet thou goeſt to the Goſpel for thy Juſtification; thou

comeſt by Faith to the Promiſe, and Goodneſs, and Grace of God for thy Juſtification. And indeed, there is nothing but Faith will encourage thee in ſuch a keeping of the Law as this is. The Law ſtrictly taken, will diſhearten thee; that will thus reaſon the caſe with thee: VVhat are all thy works, what is all thy obedience, ſo long as thouhaſt broken ſuch and ſuch a Commandment, haſt omitted ſuch and ſuch a duty? What is thy ſincerity good for? What is thy good meaning and real intention worth? I muſt have a full task performed; I muſt have unerring, never-failing obedience, or elſe I muſt curſe thee with all the cutſes which thou findeſt written againſt ſinners. Now the Soul by Faith thus anſwereth the Law: 'Tis true, were I to ſtand to thy award, it muſt be all as thou haſt ſaid; but I am upon other terms with the Lord for my Juſtification; I am upon terms of Grace and Mercy, of which there are no footſteps in thy whole way of Juſtification; and though I was born under thy power, yet *I* have a Saviour that hath freed me from nnder it, by ſuffering the penalty for my breach of it; and now I am aſſured, That if I walk faithfully, and deal honeſtly with God, endeavouring in ſincerity to walk after the Spirit, to do all the Wills of God from the heart, my ſincere obedience will now be as well accepted, as unerring obedience would once have been. Thus you ſee, Faith bears off from coming to a legal-Juſtification, and Faith bears up the Soul againſt all expoſtulations of the Law with it, and againſt all the accuſations of Satan in the Conſcienc, and yet doth keep the ſoul intent upon the deſign of univerſal obedience to the pure and holy Law of God. Faith requires thy obedience to the Law; the preaching of Faith doth eſtabliſh the Law, and yet the

Law

Law in this moderated ſenſe onely obſerved, requires thee to go, or rather takes for granted that thou goeſt to Grace, Mercy and Pardon by Faith, for that thou art not an exact Doer of the Law. So I have ſhewn how this place in *Deut.* ſeems to ſpeak Law, yet muſt be underſtood to ſpeak Goſpel; and what Goſpel that is which it ſpeaks. Yet I may not expect to go off without oppoſition in this interpretation; and I am ſenſible that theſe two or three things will be objected againſt me. 1. That I make Faith too eaſie a buſineſs, as if thoſe that could not keep the Law, are yet able to believe; whereas ſome think it as hard a buſineſs to believe, as to keep the whole Law. 2. They'l ſay, That I make the Goſpel but a Covenant of works in a new dreſs, and ſubſtitute Evangelical obedience in the room of Legal, as the matter of our Juſtification. 3. They may perhaps add, that I leave out the great Goſpel-myſterie, which according to the Apoſtle is contained in *Deut.* and that is Chriſt. That which *Moſes* expreſſeth thus, *the Commandment which I command thee, is not in heaven, that thou ſhouldſt ſay, Who ſhall aſcend for us into Heaven, & bring it unto us, that we may hear it, and do it*; The Apoſtle *Paul* expreſſeth thus, *Who ſhall aſcend for us into Heaven, (that is, to bring Chriſt down from above; or who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.) But what ſaith it? The Word is nigh thee, even in thy mouth and in thy heart; and (*leaving out, *that thou mayeſt do it,* he addeth) *the Word of Faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* Here we ſee the Apoſtle finds Chriſt in all that ſpeech of *Moſes*; and it was Faith on him

3 Objections againſt the interpretation of *Deut.* 30. 11, 12

that justified; therefore it was not a keeping of the Law according to sincerity, instead of unerring obedience, which *Moses* meant, and so the exposition given of *Moses* is useless. Now I shall answer first this last objection against the interpretation of *Moses* his Covenant of Grace, and then come to the other two objections; and I shall do it in the words of truth, (as I hope) I am sure in the words of soberness. 1. I do believe all this, which the Apostle adds by way of Paraphrase, to agree wel with the words of *Moses*. 2. That yet I cannot believe that any ordinary Saint, or any other then some mightily inspired by God, like an Apostle, could have understood all that in *Moses* his words, when they were first delivered, *viz.* That Christ should descend into the deep, and after that be raised from the dead, and ascend into Heaven, because *Moses* sayes; *Say not in thine heart, Who shall ascend for us into Heaven, and bring the Word from thence, that we may hear it, and do it?* Or because *Moses* sayes, *Who shall go for us beyond the Seas, and bring the Word unto us?*—Neither can I believe that it was their duty in *Moses's* time to confess with their mouth the Lord Jesus, or to believe in their heart that God had raised him from the dead (a thing which was not at that time true) I say, I do not think it was their duty to believe it, because to us it is contained in the Word of Faith, to wit, the Gospel which the Apostle preached. Neither do I believe that it was a necessary duty of that time, so much as to believe that God would raise Christ from the dead, and that for this reason; For all the Apostles in the dayes of Christ's Flesh, were ignorant of this Mystery; yea, did not believe it, or understand it after Christ had told them of it, as is very

The last objection first answered.

very plain in *Luke* 18. from 31. to 35. The reciting the words of that Text is plain proof enough, without urging them by force of Argument. 31. *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man, shall be accomplished.* Ver. 33. *They shall scourge him, and put him to death, and the third day he shall rise again.* Now it is said ver. 34. *that they understood none of these things; and this saying was hid from them; neither knew they the things that were spoken.* Therefore certainly these things were not necessary to be known and believed in *Moses* his time: And therefore, though there be so much Gospel contained in that Text of *Deut.* to us, now that the Apostle hath discovered it, (unless we will say, they are additional glosses upon that Text of *Moses*, which perhaps may prove no false Divinity) I say, Permit all that be contained to us in that Text of *Deut.* which St. *Paul* hath discovered in it, yet by them under the Old-Testament (as I think) there could be no more understood then this; That they were not to lay it upon themselves as absolutely necessary to salvation, and so unto Justification, to keep the whole Law in the strictness of it, but that they were to minde the keeping of it from their heart, to turn unto the Lord their God with all their heart, and with all their souls, and so to keepe his Commandments and his Statutes which are written in this Book of the Law, as it is *ver.* 10. immediately preceding those Verses in *Deut.* 30. where the righteousnes of Faith is said to be described, and this to do, to keep the Law with all their heart sincerely, they should find easie and pleasant; whenas for a strict Covenant of Works, *Do this, and thou shalt live*, they would find

it an unsupportable yoke and burthen.

The first objection answered.

Now I come to answer those other two objections against my interpretation; the first is this, That I make Faith too easie a thing in comparison of keeping the Law; whereas many good men judg it as hard to believe, as to keep the whole Law:

I answer, 1. That indeed I do think the way of Faith to be an easier way in it self then keeping the whole Law: For I ask any sober man, Whether it be not easier to keep the Law in a sincere manner, that is, to guide my actions onely by the rule of it, and honestly to endeavour to conform to it, though in some things I fail) if this be not easier, then the exact keeping the Law to a tittle? The question I suppose is answered as soon as made. Why then I say, I look upon the way of believing to be this: Coming to God humbling my self for my sins, addicting my self to his service, and walking faithfully with him, and in this way of well-doing, seeking for glory, honour, and immortality: In one word, It is an Honesty to God, upon terms of Grace, and I being honest and true to him, doubt not of his faithfulness to me, for pardoning my sins, and providing for me here, and saving me hereafter: *Ergo*, if this be Faith (for proof of which I refer to my interpretation, and require a better or fairer in confutation of it) I say, if this be faith, then the way of Faith is easier then keeping the whole Law.

The description of the way of believing

2. But yet I have not said, that though it be easier, yet it is in a mans own power to believe; it is not in a man's own power to move a finger without God, and it is equally impossible without God to move a finger, and to remove a Mountain; yet there is no man in his right wits but will acknowledge,

ſledge, that it is eaſier in it ſelf to move a finger, then to remove a Mountain. The laſt objection is this:

The ſecond objection anſwered

But then you ſubſtitute Evangelical works in the room of Legal; and ſo ſtill you turn the Goſpel, which is called the Law of Faith, into a Covenant of Works.

Now for this objection, I confeſs it hath ſome weight in it, though for thoſe that make it, they are uſually ſoaring in high notions, and ſtrangely wedded unto their own apprehenſions, and are ſomewhat of an *Antinomian* ſtrain; yet I will acknowledge, that it may be made by a ſober man: I ſhould prevent my ſelf in what I have to ſay in the following part of this Treatiſe, if I ſhould anſwer it at large in this place; yet to give ſome taſte of an anſwer here, I make this diſtinction; That there are indeed two wayes of running upon a Covenant of works, either in whole, or in part. 1. Either upon a Covenant of Works purely and ſtrictly, ſo none durſt touch or meddle with it. 2. Upon it in part, ſo as to mix it with the Goſpel. *A.* Now I anſwer therefore, That indeed our great care is to be laid out about avoiding of theſe mixtures of legality in our treating with God for Juſtification; and that is the great deſign of this Treatiſe, to caveat us againſt theſe mixtures which we are very apt to be faulty in, as *I* hope they ſhall ſee in the ſequel of my Diſcourſe, that pleaſe to go on in it. Hitherto we have ſeen, that there is Goſpel in the Law of *Moſes*, and what this Goſpel in the Law is; as alſo, that the reaſon why it was deliverd by *Moſes*, could be no other, but to put his Diſciples upon the way of believing, for Juſtification. There are many other places in *Moſes*, eſpecially in the Book of *Deut.*

Two wayes of running upon a Covenant of Works

that

that have much Goſpel in them. I ſhall onely add one Allegorical or Typical Argument, which yet I think hath much evidence in it, to prove that the Law of *Moſes* had Goſpel in it; it is this: That the Law of the two Tables when it was written the ſecond time by *Moſes* from the mouth of God, or elſe by the finger of God himſelf, are ordained by God to be put in the Ark, and the Ark to be put under the Mercy-ſeat, and Cherubims to cover the Mercy-Seat, and the preſence of God eminently promiſed to be found between thoſe Cherubins, *Exod.* 25,21,22. *Thou ſhalt put the Mercy-Seat above upon the Ark, and in the Ark thou ſhalt put the Teſtimony that I ſhall give thee, and there I will meet with thee, and I will commune with thee from above the Mercy-Seat, from between the two Cherubims which are upon the Ark of the Teſtimony of All things, &c.* Hence I frame this argument; If the Law be hid in the Ark, which alone ſeems to be an inſtrument of Salvation, and this Ark placed under the Mercy-Seat; the *Greek* word for which, being ἱλαστήριον, is in *Rom* 3 25. applyed to Chriſt, and tranſlated *Propitiation*, ——*whom God hath ſet forth to be a* Propitiation *through Faith in his Blood*; and the preſence of God eminently promiſed to them upon this Mercy-Seat or Throne of Grace, then the Law which was in its own nature a Covenant of Works, and to ſinners a killing-letter, was yet to the *Iſraelites* ſhrowded, and covered with Grace and Mercy, (Mercy rejoicing againſt, or triumphing over Judgement, *Jam.* 2.13.) and they defended and protected from the wrath and curſe of it, by a gracious preſence of God with them: that Chriſt's offering was interpoſed betwixt the Law and them, and that this was in ſome ſort (though more darkly then to us)

ſignifi-

ſignified and diſcovered to them; and ſo, that the law was never given them with this deſign, that they ſhould ſeek Juſtification by it as a Covenant of Works.

I have done with the objections of the *Jews*, which may be made againſt my firſt Poſition, that Juſtification is not, cannot be by the Law; that it is, and muſt be by faith, all which were made by occaſion of the Old-Teſtament Diſpenſation, chiefly the giving of the Law by *Moſes*. I ſhall before I conclude the more Doctrinal part of my Treatiſe, only mention an objection which might be made on behalf of the Gentiles, againſt Juſtification by Faith, and for Juſtification by the Law: And it is this.

The objection in behalf of the Gentiles againſt Juſtification by Faith.

You have ſaid that the Law of our Creation is naturally a Covenat of Works, and that the Gentiles had the Law, or the effect and ſubſtance of it written in their hearts, and we read not of any Promiſes that they had; therefore either they could not be juſtified at all, or they muſt be juſtified by the law.

I anſwer: 1. All are not of Opinion that the Heathens were in a juſtifiable condition till Chriſt was explicitely and plainly preached to them; and for thoſe that are not of it, they will meet with no difficulty in this Objection; for, if the Heathens could not be juſtified at all, it ceaſeth the enquiry which way they were to be juſtified

2. Some are of Opinion, That God never made any creatures under an utter impoſſibility of pleaſing him, and being made happy by him.

3. Therefore in a conſonancy to my preceding Diſcourſe, I ſay, If it can be made appear that the Heathens without the law of *Moſes*, and the Scriptures.

tures of the Old-Teſtament could not diſcover ſo much of the Goodneſs, Grace, Mercy, and Love of God to mankind, as upon which to ground a lively hope, an unfeigned and operative faith, that God was ready upon their repentance and amendment of life, to forgive their ſins, and to be at peace with them; the ſecond opinion is to be avoided, and the firſt received: For, I do verily believe, that if the Heathens were any of them ſaved, or in a poſſibility to be ſaved and juſtified, it muſt be by their treating of God in the way of believing, for that the law was rendred utterly weak, and unable to juſtifie ſo much as one ſinner. Now becauſe I do not think it convenient in this place to engage in that controverſie, Whether or no the Gentiles were in a ſalvable condition; I ſhall neither produce the Scriptures which ſeem to prove they had ſufficient Goſpel-light to produce Faith, (which they muſt have if they were ſaved) nor the others, which would ſeem to prove that they had no ſuch light.

Now to conclude this firſt part, having proved it *ex hypotheſi*, on the Gentiles part, that if any of them were ſaved, it muſt be by faith, and abſolutely as to the *Jews*, notwithſtanding all the objections to the contrary, that they were under a Covenant of Grace, and that the law was never given to them to put them upon ſeeking Juſtification by the works of it. The firſt great Propoſitions which were under demonſtration, ſtill ſtand firm and unſhaken; That the law is no way to ſinners for Juſtification; That Faith is a way, and the onely way; and that God hath ſet up this way, without which all mankind muſt have periſhed, and that he hath led his people in this way throughout all ages, before

fore the law, and under the law; that as they were all under sin by the law, so they were likewise under the discoveries of Grace for their Justification by Faith: I come now to some more practical and experimental inquiries, which I shall introduce with an use of Conviction and Reprehension from the Doctrinal part of the foregoing Discourse.

WE have seen in the foregoing Discourse, that there are but two wayes of Justification, the one by Works, the other by Faith; that these two are opposite one to the other; that the Law or Works is now no way to fallen man, but Faith onely; that all that ever were justified, were justified by faith, even *Abraham*, and *David*, and all the Saints of God under the Old-Testament, all the Saints before the giving of the law by *Moses*, and ever after; yea the Gentiles themselves, if any were saved, must be saved this way. How greatly then are they mistaken, that even under the Gospel will needs be justified by Works? This falls with clear evidence of conviction and reprehension upon such a generation of men, and yet such there are in abundance (who would think it!) even at this day; yea the greatest part of professors run this way. Although man be turned out of Paradice, (which was his place of Justification by Works) and at the door a Cherubin be set with a flaming Sword to dispute the passage, yet they will needs enter again, though they venture life and soul and all. Though Mount *Sinai* be covered all over with smoke, though they hear the thunderings, see the lightnings, feel the Earth quake at a distance, and be

An use Conviction and Reproof

be forbid to approach the Mount, yet they wil make up towards a consuming fire that wil certainly devour them. Though one way of Justification be impossible, so that the Apostle professeth, *That if there had been a Law given which could have given life, verily righteousness should have been by the Law*, Gal. 3.21. I say, though one be absolutely impossible, and the other way easie, yet they will leave the easie way, and take that way which is no passable way at all. Yea though after they are entred upon that way, they feel themselves lashed and galled, and stung as it were to death with fiery Serpents, in a Wilderness and Labyrinth of guilts and pressures of Spirit, yet they will not be beaten off from going this way, but onely a very few of them. They run still upon the Pikes, and press upon the thick Bosses of God's Bucklers. Yea, a thing stranger yet! Though the law it self preach faith, yet those that pretend to very great skill in the law, and are called great boasters of the law, they will not believe the law in this particular, though the law give witness to the way of believing, yet they will understand the law as giving testimony rather to its own way of Justification.

Now to set home this Conviction and Reprehension, Consider that there are these four great iniquities found in a legal Spirit: 1. An horrible perverseness and self-willedness; When God would have them go one way, they will go another; *The righteousness of God is revealed in the Gospel, from faith to faith, as it is written, The Just shall live by Faith*, Rom. 1.17. And they give God the lye, and say, The Just shall live by Works, and will go the quite opposite and contrary way. 2. Here we see their intollerable pride, which is the root of this self-

ſelf-willedneſs; they will not be juſtified by Gods Righteouſneſs, but by their own Righteouſneſs; they prefer their own Way to God's, their own diſ-approved Works, to God's approved Way of Righteouſneſs. 3. Here we ſee the ſottiſh ſenſeleſneſs, and brutiſh fool-hardineſs of theſe men; for in doing thus, they are as a Ship that runs her ſelf upon a Rock; as a Moth that flyes at the Candle; they periſh every Mothers Child of them that thus ſteer their courſe. 4. See the high diſ-ingenuity that there is in this way of theirs: What do they herein, but ſpurn at the very bowels of their Heavenly Father? When God had found man fallen by his own voluntary defection, he might have left him as he did the fallen Angels, to have periſhed for ever; but he was graciouſly reſolved not ſo to loſe his creature, but finds out a way how he might recover his creature (Man) again, in which certainly there are moſt admirable contrivances of Wiſdom, Power and Mercy; and he propoſeth terms of Reconciliation; he offers his Sons blood; bids the ſinner but come and humble himſelf, and ask pardon, and return to his Allegiance, and truſt in him for Pardon, Grace and Perſeverance to Eternal life: No, ſaith the Legal ſelf-Juſtificiary, I have never ſinned, I have deſerved no anger, no diſpleaſure; I need no pardon, no mercy, I have no need of the blood of Chriſt: I ſay, all this, and a great deal more, which were not fit to be expreſſed, muſt lie as in the Seed, and in the Root, in a Legal Spirit, though perhaps it may never come directly to ſuch expreſſions, nor actual imaginations; for let any one but imagine what would be the Language of a ſinner that ſeeks not Juſtification by Faith, Grace and Mercy, but by the

Law

Law, which can juſtifie none but for perfect and unerring obedience; and I think I may ſay, it can be no other but ſuch as I have mentioned, or far worſe; it muſt be onely a deal of blaſphemy againſt the Grace of God, as uſeleſs and needleſs; againſt the perſon of Chriſt as coming into the World to ſave ſinners, when there was no need of a Saviour, *&c.* Now to have theſe things lye in his heart at the bottom, though but as in a ſpawn, not perfected or come to the birth, how odious muſt it needs be in the eyes of *God* and good men? And yet all this lies in a legal-Spirit, for which they juſtly lie under a ſevere reproof from the foregoing aſſertions.

Obj. But ſurely (may ſome ſay) there are no ſuch men as theſe you mention; there are none that pretend themſelves perfectly holy; there are none but think they ſtand in need of pardon; we all cry *God* mercy for our ſins; and why ſhould you ſay that men are generally apt to do thus, to ſeek Juſtification by Works, and that moſt profeſſors run this way?

Anſ. I anſwer, 1. That it is true, few men profeſs to go this way amongſt us, and perhaps few ever, (except thoſe that do, or have held perfection in this life, and that as a thing neceſſary to ſalvation) did profeſs to expect ſalvation by the Law as a Covenant of Works in the ſtrict ſenſe of it.

2. That yet there are very many; and (as I have ſaid) the moſt of profeſſors are guilty of this folly, yea we are all of us naturally inclinable unto it, *viz.* To ſeek Juſtification by the Covenant of Works; and in proof and explication of this ſecond anſwer or aſſertion, I ſhall do theſe three things: 1. Prove that the greateſt part of men

and

and professors go this way. 2. I shall endeavour to discover wherein their error or mistake lies, that they should not dare to profess this way, and yet be thus deeply guilty. And 3*dly*, I shall give some characters of a Legal and Evangelical spirit, whereby we may discover if we are guilty, and unto what degree we faulty this way. The first thing which I am to do, is to prove, that there are very many men, yea many, most professors that are guilty of this folly; yea, that we are all naturally inclinable to it, and have been from the beginning. If there had not been such a generation of men in the Apostles times, all the Discourses and Argumentations of the Apostle *Paul* against this sort of men, in his Epistles to the *Romans* and *Galatians*, had been useless: Now certainly the Apostle did not trifle so with the world, as to set up Enemies in his own imagination, and then fight with them: And yet it cannot be denyed by any, that the Apostle spends large Discourses and Argumentations against such a sort of men. Besides, that the thing may be out of question, that there were such men, the Apostle *Paul* names them, points them out with the finger, lays hold of them, binds them down with such Arguments, as they can never dis-entangle themselves from. He points them out; they were the *Jews*, they were the *Galatians*, and others; the *Jews*, see *Rom.*10.1,2,3. *Brethren, my hearts desire and prayer to God for Israel is, that they may be saved; for I bear them record, that they have a zeal of God, but not according to knowledge; for they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God.* Here you see the Apostle draws up an high charge against *Israel*

The first particular in the conviction that very many are guilty of legality

in the lump, and bulk, that is, the people of the *Jews* in general; it was a general miſtake of theirs, that they miſſed of God's righteouſneſs, that is, as I have explained it, the righteouſneſs which is of God by Faith, and went about to eſtabliſh their own righteouſneſs, that is, a righteouſneſs of works of the *Law*; they were ignorant of this, that Chriſt is the end of the Law for righteouſneſs, as it is in ver. 4. of that chap. The *Jews* they would needs be juſtified by works; they are one ſort of men named by the Apoſtle, as guilty in this particular. But, which is yet ſtranger, not onely the *Jews*, but the *Galatians*, who were Gentiles, who had never received the Law, and lived under it, as the *Jews* had; had onely been educated in Heathen Idolatries and filthineſs, till the Goſpel came amongſt them; yet even theſe, after they had received the Goſpel, had begun in the Spirit, that is, in the way of Juſtification by Faith, in a Goſpel way, and had made publick Encomiums of the bleſſed Eſtate the Goſpel had brought them into, crying, *O the bleſſedneſs!* *Gal.* 4. 15. They ſo loved the Apoſtle *Paul* for his preaching the Goſpel to them, that they could have pulled out their own eyes, and have given them to him if it would have done him any good; yet even theſe, after all this, they no ſooner had ſome Law-Teachers come amongſt them, but they turn off from the Apoſtles Doctrine unto another Goſpel; not that there is any more then one Goſpel: but ſome under pretence of joining the Law to the Goſpel, to make them more compleat in their Chriſtian Religion, had perverted the *Goſpel* of *Chriſt*; & inſtead of making a more compleat *Goſpel*, had reduced all the Goſpel they had left, under the ſervice of the Law; ſo that the Law was uppermoſt, & ruled in the great buſineſs of Juſtificati-

on;

on; &yet theſe after they had thus ſophiſticated the Goſpel, had gotten the *Galatians* to be their admirers and followers; which puts the Apoſtle upon ſtrange admirations, exclamations, expoſtulations with his *Galatians* in his Epiſtle to them; *I wonder* (ſaith he) *ye are ſo ſoon removed from him that called you unto the Grace of Chriſt, unto another Goſpel*, Gal.1.6,7,8,9. And, *where is the bleſſedneſs ye ſpake of when I firſt preached the Goſpel to you?* Gal. 4.16. And again (ſaith he) certainly *you are bewitched, O ye fooliſh Galatians*, Gal.3.1. And again, *O my little children, of whom I travel in birth again until Chriſt be formed in you*, Gal. 4.19. He had travelled with them in the new-birth once already, and Chriſt had been in ſome ſort formed in them; they had received the Goſpel, but they were now turned off to the Law, and he was fain to travel with them again; you may ſee plainly what their diſeaſe was, *Gal.*4.21. *Tell me ye that deſire to be under the Law*—they had a deſire to be under the Law; and in chap.2.16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the Law; for by the works of the Law ſhall no fleſh be juſtified.* Here the Apoſtle mentions the Diſeaſe, that they would needs be juſtified by the works of the Law; and he propoſeth his own, and the other Apoſtles and converted *Jews*, their examples for their imitation; *We* (ſaith he, in ver. 15.) *We, who are Jews by nature, and not ſinners of the Gentiles* (that was the name they gave the *Gentiles*) *we knowing that a man is not juſtified by works, have believed in Chriſt*——and, if we have done ſo, who had more pretence of reaſon to cleave to the Law then

ever you had, if we have quitted the Law for the Gospel, certainly we may well wonder at you, that were sometimes sinners of the *Gentiles*, and not *Jews* born, that you should quit the Gospel for the Law: So *Gal.*4.89. *Although then when ye knew not God*, were without God in the world, as other Gentiles were, *Although then ye did service to them who by nature are no Gods*, that is, served Idols; and although this was somewhat tollerable then in the dayes of your ignorance, yet now after that ye *have known God, or rather are known of God, how turn ye again, or back to the weak and beggarly Elements, unto which ye desire again to be in bondage?* Not that they ever were in bondage before to the *Jewish* Ceremonies, but they were in bondage before unto Idols, and they had been freed by Christ, and now fell back, and desired to be in bondage again, not as before unto their Idols, but to Jewish Ceremonies, and the keeping the Law of *Moses*: And this the Apostle aggravates so, that he seems to make it a worse business in the dayes of their knowledge, thus to go off to the Law, then in the days of their ignorance to serve Idols. Thus you have seen their Disease; now for further proof yet, that this was their distemper, we may observe, that the Apostle applies several arguments by way of remedy, which were proper onely for this distemper, in that one chap. *Gal.*3. I shall observe nine several Arguments five of which are contained in the first five verses of that chap. and are more particular and experimental for the conviction of the *Galatians*, the minor of every Syllogism being evident in their experience, the major evident in its own nature, or from Scripture; the other four being sufficiently convincing to every man, and of no particular

ticular concernment to them more then others; in *ver.* 1. *Who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, as if he had been crucified amongſt you?* Makes this ſyllogiſm, They who had Chriſt clearly preached to them; ſo as if he had been crucified before their eyes, ſhould not for ſhame go off to the Law—But you have had Chriſt thus clearly preached; *Ergo*, 2*d.* Argument in the 2*d.* ver. Ye received the Spirit by this plain preaching of Chriſt, which ye never did by your Law-Preachers: This, one would think, was a mighty Argument to them. *This onely would I learn of you, Received ye the Spirit by the works of the Law, or by the preaching of Faith.* The Syllogiſm; They that have received the Spirit by the preaching of Faith, ſhould not for ſhame go off—But you have received—*Ergo*, 3*d.* Arg. in ver. 3. *Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect in the fleſh?* 'Tis a diſgrace for wiſe men to begin in any way, and alter their way at all before they make an end; but it is a higher diſgrace to begin in a better way, and end in a worſe; to begin in the Spirit, and to end in the Fleſh: As much as Spirit doth excel Fleſh (their Horſes are Fleſh, and not Spirit, *Iſa.* 31. 3.) ſo much doth the Goſpel-way of *Juſtification* excel the *Legal*. The Syllogiſm is this, They that have once begun in a more excellent way then the Law is, ſhould not go off to the Law; but you have begun in a more excellent way, *viz.* the Spirit: *Ergo*, 4*th.* Arg. from the 4. ver. *Have ye ſuffered ſo many things in vain, if it be yet in vain?* They had not onely embraced the *Goſpel*, and begun in the Spirit to do ſomething; but they had ſuffered many things from the perſecuting *Jews*, for profeſſing a pure *Goſpel*-way; and now

would lose all their sufferings. 5*th*. Arg. from the 5*th*. ver. *He therefore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the works of the Law, or by the hearing of Faith?* The Law-Preachers could neither administer the Spirit to their Hearers, nor yet work miracles in proof of what they delivered, both which the Apostle had done, and their present Minister *Epaphrus* did do; and yet they were so mad upon the Law, and the way of *Justification by works*, that they were ready to shake off the Gospel for the insupportable burthen of the Law. There are ye see at least five Arguments in the compass of five verses proper to them, and all five proposed in the way of interrogation, to express the Apostles vehemency, his trouble at their defection, his strange admiration at it, his longing for their recovery, all which this interrogation-form implies. Then the Apostle proceeds to general and universal Arguments, not of such particular concernment to them, such as I have in my former Discourse urged, *viz.* the example of *Abraham* from the 6. to the 10. from the nature of the Law, requiring strict obedience, or else accursing the sinner, *ver.* 10. from an express proof out of the Old-Testament, *Hab.*2.4. The just shall live by Faith, therefore not by the Law, (saith the Apostle) for the Law is not of Faith, 11,12. And then comes in that great Argument which I have so largely insisted upon, That there was a Covenant of Grace on foot before ever the Law was given by *Moses*, which could not be broken; therefore the Law came not in for a way of Justification, else it must have disannulled this Covenant, from the 15 to the 1.

I now

I now recollect and argue, Here you see that not onely the *Jews*, but the *Gentiles* desired to be under the Law, would needs be justified by the works of the Law, else the Apostle had disputed largely and strenuously against no Enemy: Nay the *Galatians*, though they never had had the Law before, but onely first Heathen Idolatry, and then a pure *Gospel*, and received it with joy and admiration, and great intensness of affection; received the Spirit through the Ministry of it, suffered much for the profession of it; begun wel, and did run wel; yet, though they had begun in the Spirit, no sooner came the Law-Preachers among them, but they turned from St. *Paul*, who had called them unto Christ, like fools, and men bewitched unto another *Gospel*, that is, unto a Law-*Gospel*. The Law-Preachers no sooner came amongst the *Galatians*, but they turned the very *Gospel* which the Apostle had preached and they received into so much Law, sothat thereye might have seen Christians to be the pure Disciples of *Mōses*, nay far worse then the true Seed were in *Moses*'s time. Now from hence I infer the first assertion in the coviction, *viz.* That there have been, and therefore may be such a generation of men that (notwithstanding the preaching of the *Gospel*, nay and the profession of the *Gospel*, are legal in the business of Justification, followers of the Law, seek to be justified by works; and also, that we are very apt to run into this way without much care and caution: Who would ever thought that the *Galatians* that had so many reasons to engage them to keep in that way of Faith, should ever have turned carnal and fleshly in the business of Justification? Certainly this *Apostacy* of theirs argues a great aptitude in humane na-

ture to this way, unless you will think that the *Galatians* were of another make from all the men in the world.

I shall add somewhat more of proof to this proposition, and the parts of it, by and by; only I must first enter upon the explication of the 2d. thing proposed, *viz.* Wherein this legality lyes, or wherein the great mistake lies, that so many should seek to be justified by a Covenant of Works, and yet acknowledge themselves sinners; and in the explication of this, there will new proof arise to the first Proposition, *viz.* That men are generally addicted to the way of works.

2d. particular in the conviction, viz. wherein Legality consists.

2dly, Therefore it comes to be explained wherein this legality lies, of what it consists, which men are so generally inclinable unto; and this is the chief thing in the Conviction; this I shall dispatch in three Propositions; the first is negative, shewing what it is not, yet ought to be, if they understood what they go about.

1. Negatively.

1. It is not a professed putting themselves upon the Law of God strictly, as it requires perfect, unerring obedience for Justification; so the *Jews* durst not adventure their souls; the *Jews* acknowledged themselves sinners, though not such sinners as the Gentiles: We find when the *Jews* brought the Woman to Christ that was taken in Adultery, he set the Woman at liberty by this Sentence of stoning her; *He that hath no sin, let him cast the first stone.*

Neither did the *Galatians* assert themselves free from sin; alas! they had been sinners of the Gentiles, *Gal.*4 8. They had been Idolaters; and accordingly the Apostle disputes against them with such arguments as took that *pro confesso*, that they were sinners, *Gal.*3.10. *As many as are of the works of the*

the Law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law, to do them. Now ſurely (as it might be ſupplyed) you will not pretend to have continued in all things; therefore you cannot expect to be juſtified by the works of the Law.

Though I muſt needs ſay this, If they had gone wiſely to work in their ſeeking Juſtification by the Law, they muſt firſt have found themſelves free from ſin, hitherto of their lives, together with a power of keeping themſelves free for the remainder of their lives, or elſe muſt have deſiſted in the beginning; and therefore the Apoſtle batters down their high imaginations of ſelf-righteouſneſs with ſuch arguments as theſe; The Law ſaith, *Curſed is every one that continueth not in all things*; now you have not continued in all things: And in *Rom.* 3. 19,20. when the Apoſtle had recited a Catalogue of ſins out of the Law, he infers, *Now, we know that whatſoever things the Law ſaith, it ſaith to them that are under the Law* (*and ſo to you* Jews *eſpecially*) *that every mouth may be ſtopped, and all the world may become guilty before God*: As much as to have ſaid, As for all theſe ſins, ſome are found in one, and ſome in another; and where-ever any of them is found, there that man's mouth is ſtopped by the Law, and every ſuch perſon is become guilty or ſubject to the Judgement of God: 20. *Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of ſin*; the Law tells you what is ſin, and ſo the wrath due to ſin; and by the Law every tranſgreſſion ſhould receive a juſt recompence of reward. And ſo *Gal.* 5,3. *I teſtifie again to every man that is circumciſed,*

(which

(which was the usual sign of their going off to the Law) *that he is a debtor to do the whole Law.* And yet this you dare not undertake, O ye *Galatians*, this you dare not profess to do. A strange Dispensation that they gave themselves, that they would aim to be justified by the Law, and yet not hold themselves obliged to keep the whole Law! How could they ever think that the Law should justifie them! and yet these arguments brought by the Apostle to convince them, both shew, that they did not pretend to answer the Law by unerring obedience, and fulfilling of it, as also that they should have done thus, had they gone wisely to work.

So much for the first Proposition, shewing what their way was not, yet ought to have been, had they understood themselves.

2. Yet though they did not profess to appeal to a strict Covenant of Works for Justification, and did not understand themselves in what they did, yet by the way that the *Jews* & *Galatians* took for righteousness, they fell under that way of Works, & were so reckoned by God to be, and by the Apostle in his Discourses against them; else his Arguments had concluded nothing against them. And the reason is this, for that, though they did not formally intend a Covenant of Works, yet the way they took, was of that nature and tendency; and we have a distinction in the Schools, of *finis Scientiæ & Scientis*; now the *finis Scientiæ* is eternal and unalterable, as proceeding from the nature of the thing, let the *finis Scientis* be what it will; so if the way they took be legal, it is no matter whether they intended it or no. But you will say, What was that in their way, or what is that in this way which you say men usually taken, which makes it so justly,

and

and unavoidably be called and reckoned by God a putting our ſelves under a Covenant of Works, though we are not our ſelves aware of it? I anſwer in the third and laſt place.

3*dly*, It is ſuch a mixture of the Covenant of Works with the Covenant of Grace, as in which the Covenant of Works is predominant, and ſo moſt juſtly gives the denomination to their way; I fix upon the Word *Predominant*: For elſe (as I ſhall ſhew anon) all the Saints have ſome legal mixtures in their Spirits, even whilſt they treat God for their juſtification and acceptation; but becauſe they are byaſſed and ſwayed more by Evangelical Principles, then by Legal, they are after the Spirit, not after the Fleſh, in the buſineſs of Juſtification. Wherein Legality conſiſts, poſitively.

I ſhewed in the firſt Propoſition, that the *Jews* and *Galatians* did not profeſs themſelves perfectly holy, and ſo durſt not appeal to the Law in a ſtrict ſenſe for a righteouſneſs: I ſhall now further ſhew how in many things it appears that theſe Legaliſts, even whilſt ſuch, did profeſs and adhere to the Goſpel, which is the way of Grace; and then, that yet by reaſon of their Legal mixtures, all their Goſpel was ſoured to them, and turned into ſo much Law; and they are no longer to be reckoned for Chriſtians, but the Diſciples of *Moſes*, in *Gal.* 5. 2 3,4. There are three proofs of this together, that they were great profeſſors of the Goſpel, when yet at the ſame time the Apoſtle diſputes againſt them, as adhering to a Covenant of Works for Juſtification. Ver. 2. *Behold, I* Paul *ſay unto you, That if ye be circumciſed, Chriſt ſhall profit you nothing*: Here you ſee they thought to have had ſome profit and benefit by Chriſt: Now this was a great mixture of Goſpel in their way; for if hope of

of benefit by Christ, be not Gospel, what is? Nay you may see in another place of this Epistle, that they had hope in the death of Christ, which certainly is a mixture of the Gospel with their Legal way, *Gal.*2.21. *If righteousness come by the Law* (as your way leads you to say) *then Christ is dead in vain*; but you will not allow that Christ died in vain; you hope for benefit from the death of Christ, notwithstanding your cleaving to the Law for a righteousness: Here was a great mixture you see of Gospel with their way. And in the 3*d.* ver. of *Gal.*5. we see they thought it was not their duty to keep the whole Law, but that I have spoken to already: in ver. 4. You may see yet the strangest mixture of Gospel in their way, which yet the Apostle calls Legal, that can be imagined; for they did profess themselves (all this while they so cryed up the Law, were such admirers of it, and Votaries to it) they did profess themselves to be under Grace, to be in the way of Grace, *Gal.* 5.4. *Christ is become of none effect unto you, whosoever of you are justified by the Law, ye are* fallen from Grace; that is, from the way of Grace and Mercy, to be upon perfect, strict, exact terms with God; Ye renounce the Grace of God, the benefit of Christ's death; Christ can do you do good; let your false Preachers call what they preach Gospel, while they will; and you may think you are removed to another and better Gospel then what you received from me, *chap.*1. *v.*6,7,8. But there is no other Gospel but what I preached: Some indeed have perverted the Gospel of Christ, and made it a mongrel thing; but it's Name now must not be *Gospel* any longer, but *Law* and *Works*, not *Grace* and *Gospel*. Here you have seen that they did not only avoid the

the rigor of the Law, in exacting perfect obedience to a tittle, but did take in the Gospel-Principles into their way of Justification; such as the Death of Christ and the Grace of God; and yet these were legal all this while, else the Apostle had disputed impertinently where he had no Adversary: Now what was that which soured all their Gospel, which made their Grace no Grace, and their Christ no Christ, and made them perfect Debtors to the Law, thus unexpectedly to themselves, but this? that they went to make a compromise betwixt the Law and the Gospel in the matter of Justification; they would join them together, that were as irreconcilable as fire and water. *The Law is not of Faith; if it be of Grace, then it is no more of work, otherwise work is no more work.*

Now by reason of the incompossibility and incompatibleness of these two, in their * proper and precise notion and nature, they that mix these two, must destroy one of them; they can never agree togegether in this business of Justification, any otherwise then heat and cold agree in water, that look unto what degree the one is there, the other is expelled; so much as there is of cold, so much there is wanting of heat; and so much as there is of heat, so much there is wanting of cold; so here, so much as there is wanting of legality in any heart, so much there is of a Gospel-Spirit, *& è contra.* Now because these *Jews* and *Galatians* did more hanker after the Law, then after the Gospel (though they owned many Gospel-principles, and durst not own the Law in the strict-

* *For else, as the Elements are said to be mixed in a natural body, losing their proper forms, so the Law and Gospel will well mix, one of them, viz. the Law, losing as I may say, its natural form of a Covenant of works, may be well reconciled to the Gospel, and mixed with it, for the matter of it.*

ſtrictneſs of it, yet) their predominancy of inclination to the Law for righteouſneſs, juſtly gave them the denomination of Legal; as the predominancy of cold in water juſtly gives it the name of cold water; and the Evangelical or Goſpel-like men and women, though they have always had ſome Legal-mixtures in their obedience, yet, becauſe Goſpel-Principles are predominant, they obtain the name of Spiritual and Evangelical.

And according to this repreſentation which I have now given of Legal-perſons, that is, that they are more propending and inclining to the Law, then to the Goſpel, doth the Apoſtle be-ſpeak them, and ſpeak of them; he ſpeaks to them ſo in *Gal.*4.21. *Tell me* (ſaith he) *you that* Deſire *to be under the Law*—They were ſuch, as though they durſt not quit the Goſpel, and come off wholly to the Law, yet had a *deſire* to be under the Law. So he ſpeaks of them, *Rom.*9.31,32. *But Iſrael which followed after the Law of righteouſneſs, hath not attained unto the Law of righteouſneſs. Wherefore? becauſe they ſought it, not by Faith, but* as it were *by the works of the Law.* And this, though it were but an *as it were*, and a *Deſire*, yet it ranked them under a Covenant of Works; and accordingly the Apoſtle uſeth ſuch arguments againſt them, as would have ſerved any that had perfectly renounced the way of Faith and the Death of Chriſt, and wholly betaken themſelves to the Law of Works.

I have done with the ſecond particular in the Conviction, *viz.* the explication of the Legality which is ſo generally to be found, and wherein the deceit lies; that men, who acknowledge themſelves ſinners, and profeſs themſelves Chriſtians, may yet ſet themſelves under a Covenant of Works for

their

their Juſtification: They that wil, after what I have ſaid, deny that there may be, or hath been ſuch a thing, ſuch perſons to be found that did acknowledge themſelves ſinners, and profeſs themſelves Chriſtians, and yet ſought to be *juſtified* by the works of the Law, let them quarrel with the Scriptures, and with the Apoſtle *Paul* if they dare, out of whom I have ſo clearly deſcribed them, and confute him if they can: Again, if any one queſtions that which I have aſſerted to be the manner how this comes to paſs, that theſe perſons are juſtly denominated and reputed Legal ſelf-Juſtificiaries, *viz.* by the predominancy of their inclination to the Law, more then to the Goſpel, let them ſhew a more probable way, and I ſhall gladly quit this

Now the explication and proof of this matter being the very great thing of all ſhould not paſs without ſome improvement or obſervation from it, which I ſhall perform by and by; in the mean time, methinks a ſober perſon might very well deſire to be further ſatisfied in this great buſineſs, *viz.* the explication of the nature of a Legal-Spirit. I ſuppoſe it will be acknowledged, that that which gives denomination to a Legal-Spirit, is, his greater propenſion to the Law, then to the Goſpel; but yet it may be queried: Wherein doth this propenſion exert and ſhew it ſelf? in what one word, or more then one, would you expreſs it? Now this I confeſs is the great difficulty; *hic labor, hoc opus eſt*; this were worthy of the moſt excellent Saint, and the moſt learned and accurate Head to diſcover; I can do it onely after my manner, that is, rawly enough; but would God I could provoke ſome able man to undertake it in the ſtrength of God.

Very

Very many of those that have medled with it, have dealt rudely and yet saucily with this subject, I mean the *Antinomians*: They will express the whole business presently, in one word, and tell you that it is Doing. So far as you seek to get life by doings, you are legal; they will tell you, ye must not act for life, but from life; a mighty distinction with them, though quite false: And for proof they'l bring you such a Scripture as this, *Mark* 10. 17. where the young man came to our Saviour, and said, *What shall I* Do *that I may inherit Eternal life?* Which is a question that I suppose might be asked by a good man, though he was not good that asked it; unless it be asked with such a design as if one thought that the doing good actions might merit heaven; by this Divinity of theirs wch they have of late spread far and near, they have made their followers, which I fear are very many, think strangely of good works, as if they had no influence at all, not so much as secondary to the obtaining of our salvation; and so onely as matters of love and thankfulness from us; but not as absolutely necessary unto the pleasing of God, and continuing in his favour, according to that of our Saviour, *Joh.* 15.9,10. *As the Father hath loved me, so have I loved you; continue in my love.* How may we do that? ver.10. tells us; *If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love.* Yet I would do the *Antinomians* this right, to say that I think they have very many of them aimed honestly; that they have lighted upon many Gospel-strains, and have done very well in observing that there is a vast difference betwixt serving God with a Legal, and with an

an Evangelical Spirit; though they have not been so happy in telling us wherein the difference lies; and for the difference which they make, the Legal way to lie in Doing, the Evangelical way in Believing, I confess it hath a great countenance from Scripture, as to the sound of words; but, as they explain their sense, I reckon there is a great disagreement from the Scripture. As to their sence of the word *Believing*, I shal have some occasion to examin it anon; but as to the word *Doing* in their sense, I say at present, That though the Scripture seems to express the whole business of Legality in that word, *Rom.*4:4. *Working* or *Doing*; yet certainly in a far other sense from their explication of it: For the Scripture in that place understands *Working* or *Doing* in a strict Law-sense, so as to expect a Reward for it of Debt; whereas they will tel you, if you look upon Works as having any influence upon Justification, let the works be what they wil, you are so far Legal. Now having proved, as I suppose, their exposition of *Working* or *Doing* to be but a false gloss, I shall do my endeavour (and no more can be expected) to deliver the truth in this matter.

I suppose therefore, according to that Text *Rom.*4 4. where Legal Works or working are accurately described, that Legality lies in Doing any work with this supposition or conceit in my mind, *that now I have justly obliged God*, not only by a Justice of performing promise, but a Justice of strict distribution according to the natural desert of an action: My meaning is best expressed in that commonly known word of *Merit*; he that doth an action to God supposing that he hath now

The reason why I make presumtion of *Merit*, the form of Legality, is for that reward of Debt is the Characteristical note of a Legal Reward; therefore the expectation or presumtion of such a reward ought to be in a Legal Spirit.

merited a reward from God by distributive Justice, he is Legal in his action, and none other.

It will be presently said, Then there will not be found so many Legal professors as you assert there are, for that few amongst us, if any at all, acknowledge *Merits*. I answer, though they do not acknowledge it with their mouths, yet this I suppose is the secret Language of their hearts, and where it is not, let them be free from the imputation of Legality for me; I see no rule to condemn them of it, though I wil add this. I think many men may disown it in words, nay and think they are not guilty of it, that yet are extreamly guilty; such a a secret unsearchable Disease of heart is this of Legality.

I have perfectly done with the explication or discovery of the Disease in its own natnre; I shall come anon to give some symptomes of it, that are signs and effects of it; in the mean time let us see what improvement, what observations we can make upon that Anatomical Discovery which was made of the *Galatians* e'ne now.

1. *Obser.* And here, first of all, I shall observe the strange and unhappy disappointments that the Legal self-Justitiaries meet with, the miserable cheat that they put upon themselves. They think to mix Law and Gospel, they dare not stand to the Law alone; they would fain have a little help from the Gospel to eke out their defects in a Legal Righteousnes,

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and alas! the Gospel turns them off with scorn to the Law onely, to be tried and judged by it; which wil certainly condemn and devour them.

2. Obser.

2dly, I observe the strange absurdities and self-contradictions which these self-Justitiaries, both *Jews* and *Gentils*, run into, in their prosecution of a Legal Righteousnes: There are no less then four contradictions which the *Galatians* ran into in this business: 1. They would be justified by the Law, and yet acknowledged themselves sinners, which is a contradiction; for it is obvious that the Law must condemn sinners. 2. They would be justified by the Law, and yet not be bound to do the whole Law; where s the Law hath no other way imaginable to justifie any persons, but when they have the works of the Law, when they have done the whole Law. *He that doth them, shall live in them.* 3. They would be justified by the Law, and yet have benefit by Christ and his death; whereas *Christ was not the Minister of Circumcision*; Christ came into the world and dyed, because the Law was broken, and could not justifie. 4. See the greatest of contradictions imaginable: They would be justified by the Law, and yet profess the Gospel, and the way of Grace; therefore the Apostle convinceth them with this Argument, If ye seek Justification by the Law, *ye are fallen from Grace*, Rom. 11.6. *If by Grace, then it is no more of works*; yet all these absurdities and contradictions the *Galatians* swallowed, that they might go on with their way of Works, which they were so greedy after, and addicted to, besides all those evident arguments, both general, and of more particular concernment to them, which they went against; though they had received the Spirit by the Gospel; though miracles

were done amongst them in confirmation of the Gospel, neither of which attended the Law; though they had done and suffered so many things for the Gospel, yet all of a sudden, like men bewitched, away they turn to the Law, and in effect, though not in profession, they leave the Gospel. From whence again I add new proof, as I promised to the first thing proposed in the conviction, which is my third observation.

3. *Obser.* Therefore certainly mankind is exceedingly addicted to this way of works, though not in a strict way, yet in this mixt way, which comes all to one at last, and must be called by the same Name. I say I may justly infer from this one example of the *Galatians*, That mankind is exceedingly addicted unto this way of works.

For though an argument *ab exemplo* be not ordinarily cogent, yet such an example as this wil of it self almost amount to a demonstration; for it is not an example of one man, but of a great company of men; they were the Churches of *Galatia*, as it is in chap. 1. ver. 2. and *Galatia* was not a Town or a City, but a large Countrey that had many Churches up and down in it; and these were such as had gladly received the Gospel, they had received the Apostle *Paul* as if he had been an Angel of God, even as Christ Jesus; they blessed themselves exceedingly in this, that they had heard the Gospel from him, they received the Spirit by it, *&c.* Now notwithstanding all this, no sooner do a company of Law-Preachers come that could do no Miracles at all, could not convey the Spirit in their Ministry, and yet the *Galatians* are so bewitched, and besotted with them, through their own natural inclinations to a Legal Righteousness, that they

they fall off to the Law in the ſight and view of all thoſe demonſtrations and convictions to the contrary, and ſwallow down four ſeveral contradictions to boot; *Ergo*, hence it evidently appears, that men are exceeding apt to run into this way of Juſtification by Works, unleſs we ſhall imagine, that this inclination in whole Churches of *Galatia*, was ſome ſtrange kind of ſpecial diſtemper, ariſing from the ſoyle or ſome ſuch trifling cauſe that hinders it from being common to us with them: I ſay, I take it for proved and granted from this example, which is to me much like an Induction; the whole Nation of the *Jews*, the Churches of *Galatia*, that were Gentiles, were wholly given to this way; therefore this way is mighty natural to mankind; and we have all a ſtrong propenſion and inclination to it; but here comes in one conſiderable objection, upon the anſwering of which, the truth of this laſt Aſſertion wil be much clearer, and that is this:

You ſay, that becauſe the Nation of the *Jews* and the Gentile-*Galatians* were ſo much addicted to the way of Juſtification of Works, therefore it is an argument, that all mankind is addicted to this way, and that we are in danger of running into this way; but you do not ſeem to obſerve the great ſnare and ſtumbling-block that lay in their way, to put them upon it, and that was the Ceremonial Law, which they did not underſtand as typical of Chriſt and Goſpel-Myſteries, but looked upon it as a task of duties, which if they did go thorow, and do their beſt to keepe, they ſhould undoubtedly pleaſe God, and be ſaved: Now this Ceremonial Law was given to the *Jews*, and not perfectly out of uſe when the *Galatians* were thus led aſide by it; *Object.*

but was preached up by the devout *Jews* that were turned to Christianity, that if they were not circumcised, and kept not the Law of *Moses*, they could not be saved, *Act.* 15.1. Now this the *Galatians* receiving as true, and holding the Gospel with it, they did with the *Jews* too much dote upon Ceremonial Observances; and so their Gospel which they professed with it, was sowred and spoiled by it; but we are not in this danger; we know that the Ceremonial Law is down, and so we are free from this snare and danger; therefore we need not fear lest we run into a Covenant of Works, or seek Justification by works. This is the objection, and you see it is considerable, to which I shall endeavour an answer.

Ans. And first of all I answer by way of concession in three particulars. 1. 'Tis true, the *Jews*, had the Ceremonial Law imposed upon them by God, and the *Galatians* by the seduction of false Teachers, received it likewise as their duty. 2. The Ceremonial Law was apt to prove a snare to all that were under it, in leading them into a Covenant of Works: For to be set to do a great many things which we understand no meaning almost in, how naturally will it teach us to take up with the *opus operatum* the work done, & to look no further? Which easily mis-leads us into an opinion of Merit, especially when we think our selves prettily well to have discharged our selves of the duties of the Moral Law besides. 3. Let it be granted that this did actually prove a great snare both to the *Jews* and *Galatians*, which appears from this, that the Apostle when he is rebuking the *Galatians* for their Legality, he instanceth for proofs often in their observing the Ceremonial Law, *Gal.* 4. 8,9.

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I wonder (saith he) that after ye were *set free from bondage* to Idols by the Gospel of Christ, *ye should desire again to enter into bondage* to ceremonies, which there he calls *beggarly rudiments*; and in ver. 10, 11. saith he, *Ye observe dayes, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain*: Nay, the Apostle instanceth so frequently in the business of the Ceremonial Law, that an incurious Reader might think that all their fault was but this, that they made Conscience of keeping the Ceremonial Law; though 'tis certain, and I have proved it already, that this was not the greatest fault they had fallen into; for then the Apostle would onely have gone about to convince them, that the Ceremonial Law was abolished by the death of Christ, or at least that they being Gentiles, need not have their Consciences obliged to it; which doth not scarce at all appear to have been any part of his design; *but his main design is to beat them off from a Covenant of works, unto which the Ceremonial Law served for an Inlet.* And indeed this was the nature and genius of their mischievous error; they thought, as the *Jews* also did, that though they were not so strict as they should be in observing the great & weighty duties of the Moral Law, yet if they were strict and careful in observing the Ceremonial, this would make some amends for their other great defects; and herein we see the Ceremonial Law proved a great snare. Thus our Saviour chargeth the *Jews*, even whilest it was their duty to keep the ceremonial Law, that they placed the observances of the ceremonial Law in the room of their obedience to the moral Law; *Ye pay tythe of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgement,*

Mercy and Faith; these ought ye to have done, and not to leave the other undone, Matth. 23. 23. and so in *Isa* 1. chap. ver. 10. And this I think is the judgement of all Divines to have been the error of the *Jews* and *Galatians*. Now let these three things be granted; yet in the 4*th*. place by way of direct answer to the objection: Though the Ceremonial Law were apt to prove a Snare, and actually did prove a Snare to the *Jews* and *Galatians*, yet it was their natural inclination to Legality, to a Legal way of treating with God for their Justification and acceptation, that betrayed them into this Snare, or that made it prove such a Snare to them: For else the Ceremonial Law was, in its true use, and in the design of the Lord when he first gave it, a great blessing unto the people of *Israel*, it was a part of that Dispensation which is called their wisdom and their glory in the sight of the Nations, *Deut*. 4. 6. I say, the Ceremonial Law was not in its own nature unavoidably such a snare as would lead them to a Covenant of Works, nor in the design of God who gave it; nay it was designed to be to them a figurative Gospel; and therefore, though it was somewhat capable of being made use of to such an end, to serve the turn and humor of a Legal Spirit, yet none but those that were so addicted, could have made such a perverse and destructive use of it, or, if it had been unavoidably, I say, make the supposition that it had been unavoidably such a dangerous snare to the *Jews*, who had the Ceremonial Law given them from *Mount Sinai*, yet the Gentile-*Galatians* had not such a temptation to receive it, with that veneration that the *Jews* had; and having received the Gospel before, and stil retaining the profession of it, might have been well antido-

ntidoted againſt the danger of it; and yet they receive it ſuddenly in this noxious and miſchievous uſe of it: And for what reaſon can we imagine all this to have come to paſs, but becauſe they were naturally diſpoſed, and exceeding apt to catch at any occaſion of ſerving God, *as it were* by the works of the Law, or according to a Covenant of Works. *5thly*, I ſay therefore, that though we have not the Ceremonial Law of the *Jews* to prove a Snare to us, yet we have this radicated inclination to a Covenant of Works which betrayed the *Jews* and *Galatians* by occaſion of the Ceremonial Law, into the proſecutiou of Juſtification by Works; and this I think was formerly evinced from the example of the *Jews* and *Galatians*, as by an induction. *6thly*, As for the ceremonial Law, perhaps it would be granted, that if we had ſuch reaſon to receive it as the *Jews* had before Chriſt, when it was their duty to obſerve it, or but ſuch a ſeeming reaſon as the *Galatians* after their ſeduction thought they had; perhaps it would be granted, that if the caſe were ſo with us as it was with either of them, that then we ſhould be in great danger to do as they did, and to vent that natural Legality, or addictedneſs to the way of works, which hath been evinced to be in all men, in ceremonial obſervances: Now let but ſo much be granted, and then I have this to offer, That though we are free from the ceremonial Law of the *Jews*, & know it abrogated by Chriſt's death, yet we may ſtil have a like danger, though not the ſame; nay, the Chriſtian Church hath for many hundreds of years (I ſhall not meddle with the preſent ſtate of things) I ſay, the Chriſtian Church hath for many hundreds of years together formerly, been under

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as great a danger from ceremonies, as the *Jews* were in from the ceremonial Law; and for proof of this, I shal onely quote some passages out of the preface to the Book of Common-Prayer, under the title, *Of Ceremonies, why some be abolished, and some retained*; where you have these, besides other expressions: *Some Ceremonies are put away, because the great excess and multitude of them hath so encreased in these later days, that the burthen of them was intollerable; whereof St.* Austine *in his time complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews; and he counselled that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St.* Austine *have said, if he had seen the Ceremonies of late dayes used amongst us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us.* There are other considerable passages concerning ceremonies in that Preface; but this that I have transcribed, serves sufficiently for my purpose, and I suppose fully takes off the objection, that since the ceremonial Law is down, Christians cannot be in the same danger that the *Jews* & *Galatians* were from ceremonies. I have yet one more particular to add by way of answer to the objection, and it is this in the seventh place. That I verily believe, though the *Jews* had had no such Law given them, nor the *Gentile-Galatians* such a Law preached amongst them by the *Jews*, nor had any such ceremonies ever been set up in the Church of Christ, as the quotation speaks of; yet both the *Jews* and

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Galatians, and we all have such an inclination to, such an earnest desire after the way of Works, that without a strict hand over our selves from giving way to this natural dispostion, we should be all exceeding apt to find out some way or other of venting this humour, either by inventing ceremonies and superistitions, or doing the duties of the Moral Law superficially, and yet resting upon them for our Justification: As for duties or good works that are truly good, though they may be abused after their performance by a spiritual pride adhering to them; nay, though they may perhaps be spoiled sometimes by an opinion of merit, yet because I cannot think it possible for a man that doth exercise himself to serve God with a perfect heart, to turn all his really-good Works into Legal-Works, by an opiniou of Merit; I shal except this from being a third way in which Legality predominant may exert and shew it self. But for the other two ways of invented ceremonies, or superstitiu sobservances, and an external obedience to the duties of the Moral Law, I think the nature of man is so addicted to the way of Works, that though there were no ceremonial Law amongst us at present, either from God or men; yet men would generally find out one or both of those ways to vent their Legality, even to an opinion of merit in them. This I shal shew to have been usually practised in the times of the Scripture, and since, and in our own time; that is, that ceremonies or external services, not commanded in the moral Law, were invented even whilest there was a ceremonial Law in force, and vast numbers since its abolition, and both rested upon; as also, that a superficial performance of Moral Duties is found both in the Scripture

ture, and in our own experience to have been rested upon. For the latter first; How common was it with the *Jews* in our Saviours time to think, that if they kept the Letter of the Law, they had discharged their duty contained in that commandment! If they did not kill a man, they thought they discharged their duty in the sixth Commandment: If they did not commit Adultery, they had discharged the seventh; and so having kept the Law, they might expect the Law should justifie them; and therefore St. *Paul* whilst a Pharisee, he was touching the Law blameless, as he thought, which if he had truly been, and continued so, he might well have expected to be justified by it: And so the young Pharisee, *Matth.* 19. 20. says of the Commandments, *All these have I kept from my youth*: And upon this he rested hitherto. I have heard one my self whom I judged a wicked man, and so did many others besides me; yet sayes he, *Well, I am confident if any Family in such a place have the blessing of God, ours hath; for we have prayers morning and evening, and never a cross or angry word passeth between me and my wife from one end of the week to the other.* This imperfect obedience to the Moral Law, he made the matter of his Justification, perhaps even to an explicite opinion of Merit. Thus you see men that have any conformity to the Moral Law, are apt to place their trust there: But now because there are few so strict as St. *Paul* whilest a a Pharisee was, or as the young man was; but that there is a consciousness of guilt from the Moral Law, therefore they are the fewest Legallists that rest upon their obedience to the Moral Law alone, if any do; they must help patch up their righteousness with ceremonial observances, so that the ceremonial

monial Law (whethergiven by God, or invented by men)hath moſt cuſtom,and bears up the weight of theſe mens expectations; and I think I may make this aſſertion, (at leaſt this gueſs) that there were never any in the world that ſought Juſtification by works,but theywere much in love with ſome ſuperſtitions, or at leaſt with Ceremonies;yea,even thoſe who have been moſt ſtrict in obſerving the duties of the Moral Law, as to the Letter of it; your greateſt Phariſees, they are as much for obſervation of Ceremonies as any men in the world. How were the Phariſees in our Saviours time addicted to invented ceremonies and ſuperſtitions, though one would think they had enough ceremonies in their Law already? What waſhings had they invented? *&c.* And it is ſaid, they taught for Doctrines humane traditions and inventions, *Mat.* 15. 9.

Wicked men, and thoſe that are careleſs in keeping the Moral Law, are for ceremonies to patch up a righteouſneſs; Phariſees are for them to have a redundancy of righteouſneſs, ſuch as may make ſure work, yea ſuch as may ſerve themſelves and others too; and this cannot well be but by ſuch Works as were not their duty to do,and ſo muſt be inventions of their own; ſo that, however it cometh to paſs one way or another, both the ſtrict Legaliſt, and looſer ſelf-Juſtitiaries, lay the chief ſtreſs in pleaſing God, and ſeeking his favour upon ceremonious obſervances. I ſhall inſtance in one place of Scripture, where, as I take it, there is a full and lively Deſcription of a Legal-ſelf-Juſtitiary; it is *Mic.*6 6,7,8. And wherein is it that he pleaſeth himſelf moſt, or hopes to pleaſe God beſt, but in ceremonies,(that is external ſervices not commanded

ded in the Moral Law) and some of those invented? *Wherewith* (saith he) *shall I come before the Lord and bow my self before the high God? Shall I come before him with Burnt-offerings, with Calves of a year old, will the Lord be pleased,* (so as to justifie me) *with thousands of Rams, or with ten thousands of Rivers of Oyle? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?* Here you see the poor man offers very fair in his way; if he may have it by ceremonious services, he wil do any thing, he wil suffer the loss of any thing; his Estate, his Relations; yea his dearest Relations, his first-born; here the man mixeth Heathenish Sacrifices with *Jewish* ceremonies; but you see the man is willing, at least seems willing to do any thing: The *Papists* wil whip themselves; *Baal*'s Priests *wil cut themselvs AFTER THEIR MANNER, with Knives and Lances till the blood gush out upon them,* 1 Ki. 18. 28. Any thing but *BELIEVING*. These self-Justificiaries are quite out in their gues what wil please God. They are ready to think with *Naaman* when he was to be cleansed of his *Leprosie*, that they must do some GREAT THING to be cured, 2 *King.* 5 13. They slightly pass over THIS POOR BUSINESS OF BELIEVING, as he did his command of washing in *Jordan*. *Are not Abana and Parphar, Rivers of Damascus, better then all the waters of Israel? May not I wash in them and be clean* (saith he) *so he turned and went away in a rage, ver.* 11, 12. So saith the legal Spirit, Pish, what is this Believing, I wonder! that is a poor thing; what, onely Believe! I'le offer to God rich Sacrifices, Holocurists, and Hecatombs; nay, thousands of Rams, ten thousands of Rivers of Oyle; yea my first-born, the fruit of my Body; this is better then believing

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in any man's Judgement. Any thing but believing. But it is better to hear the *Lord* to declare himself what he is pleased with, than go by our own foolish guesses; and therefore see the 8. ver. of *Mic.* 6. and the *Lord* tells us what it is; nay the *Lord* tells us that we know our selves what it is, if we would but consult our own hearts, *ver.* 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do Justice, and to shew Mercy, and to walk humbly with thy God.* Alas! God doth not require all this operous, laborious, and costly service which men are apt to put themselves upon. He loves nothing but truth in the inward parts. Serve God honestly, trust in him, love thy neighbour, do justice, shew mercy, and this is better then all whole burnt-offerings and sacrifices, *Mark* 12.33. And this I shall shew anon (as I have partly already in the exposition of that *Deut.* 30.11.) is believing, that is, it contains the great mystery of believing in it. Not that I have so little of a Schollar, as to say or think, that shewing mercy is believing; or doing justly is believing, except in a figurative sense, as we put the Name of the cause upon the effect, or the Name of the chief ingredient upon the whole composition. We must not so miscall things, lest at last we have no Names left us to call things by; but I say, herein is contained the mystery of the way of believing, in opposition to the way of Works. But to return, What a brave flourish doth *Micah*'s man make with his legal Righteousness? What high promises? What vast offers doth he make? thousands of Rams, ten thousands of Rivers of Oyle, more then ever any Emperor in the world could set on running! Yet these mighty offers doth this man here make to the Lord

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for his favour, in the mean time he misseth, passeth by this poor contemptible way of believing. Only believe, believe and all things are possible. Do justly, love mercy, and walk humbly with thy God. No, but men that wil merit heaven; they must be doing such a number of Duties, so many *Ave-maries*, so many *Pater-nosters*, Heathenish, vain repetitions; they must give themselves so many stripes of a *Good-Friday*. Surely they think God slights plain honesty as an homely thing, and that he is taken with gallant, gaudy, magnificent services, or else with barbarous cruelties and severities.

Thus I reckon I have in some sort proved my seventh and last assertion in answer to the objection, *viz.* That men are so far addicted to the way of works, that though they had no ceremonial Law at all, yet they would be finding out some way or other to vent this humour, either in superficial obedience to the Moral law, or in full tasks of Ceremonious observances which they could invent for themselves. The Heathens did it in barbarous Sacrifices, and vain repetitions; the Pharisees in divers washings, and that *Jew* in *Micah*, in costly and diabolical offerings; so that though we are freed from the Ceremonial law of the *Jews*, and should be freed altogether from the Ceremonies in the Christian Church, yet we are not quite out of all danger of seeking Justification by works. All now that I can apprehend my self any way engaged to speak unto further, upon the second particular in the conviction, by way of discovery wherein this legality should lye, is, That seeing I have asserted that it must consist onely in opinion of Merit; I should speak a little to prove that there is such a thing as that commonly in practise in the world, of

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which I ſhall give a brief proof both in *Jew* and *Gentile*, which will yet further evince, that we are not wholly free from the danger; and then I ſhall come to give ſome marks and ſigns of a Legal-ſpirit. That there was ſuch a thing among the *Jews*, Mr. *John Smith* a late Writer, in his ſele& Diſcourſes, hath taken very good pains to prove. In that Diſcourſe which treats of a Legal and Evangelical Righteouſneſs, he tells us, That it was a great affirmation of the *Jewiſh* Doctors, *That happineſs by way of Merit, is far greater and much more magnificent then that which is by way of Mercy; and ſo that they reckoned* (they are his own words) *upon a more triumphant and illuſtrious kind of happineſs, victoriouſly to be atchieved by the merit of their own works, then that beggarly kind of happineſs (as they ſeem to look upon it) which cometh like an Alms from Divine bounty. And accordingly they held* (I ſhal give you the Authors words) *That the Law delivered to them upon* Mount Sinai, *was a ſufficient Diſpenſation from God, and* ALL THAT NEEDED TO BE DONE BY HIM *for the advancing of them to a ſtate of perfection and bleſſedneſs; and that the proper end and ſcope of their Law was nothing but to afford them ſeveral wayes and means of merit.* But yet ſee what their great brags of Merit came to! See what ſtrange Diſpenſations they gave themſelves! even ſuch as the *Galatians* gave themſelves, whilſt they ſought to be juſtified by works; for the ſame Author in the third Chapter of the Diſcourſe mentioned, quotes this paſſage out of the *Miſna, Lib. Maccoth. Sect. ult.* רצה הק" בה לזכות את ישראל וכו' the meaning whereof is, *That therefore the Precepts of the Law were ſo many in number, that ſo they might ſingle out where they plea-*

ſed, and in excreiſing themſelves therein, procure Eternal life; or as Obadias de Bartenora *expounds it, that whoſoever ſhall perform any one of the* 613. *Precepts of the Law (for ſo many they make in number) without any worldly reſpect for love of the Precept, behold, this man ſhall merit thereby everlaſting life.* Here they might have been convinced by thoſe two Arguments which the Apoſtle *Paul* uſeth againſt the *Galatians, Curſed is every one that continueth not in all things.* And *he that is circumciſed*, that is, profeſſeth to be juſtified by the Law, *is a debtor to keep the WHOLE* Law. And this we find the Phariſees to do in our Saviours time, & they taught, that if a man had devoted what he ſhould have given his Parents, to God, he was diſpenſed with from the duty of the fifth Commandment to Father and Mother; he might ſay it was *corban*, that is, a gift already given to God, *Mark* 7. 11. *Matth.* 15. 5. So that they taught their Diſciples to pick and chuſe among the Commandments, which they would do, and which they would leave undone; nay, to leave out ſome of the greateſt commands of all, that they might but fulfil ſome one of their inventions. Here you have ſeen the preſumption of mankind in the buſineſs of Merit, inſtanced in the *Jews*; they liked the way of Merit rather then the way of Mercy, and yet cheated themſelves with this, That if they kept any one Law of the 613. (that is, if they kept it conſtantly, as the ſame Author tells us) they ſhould merit everlaſting life. And that there is ſuch a thing as opinion of Merit in their ſerving of God at this day amongſt men profeſſing Chriſtianity, we may know eaſily, if we hear but what the *Papiſts* teach, and hold, and practiſe; they

they won the very word Merit, that good works are meritorious: And, if they ſeem to avoid the thing which we mean, by their diſtinction of *Meritum ex congruo, & condigno*, yet we will eaſily faſten the Thing upon them. For Merit, as I have ſaid, in the Scripture-notion of it, is when a man that doth any action to God, expects the Reward of Debt, and ſo demands it at the hands of the Law: Now theſe men profeſs that they can do more then the Law requires of them; they can lay up a ſtock of good Works that ſhal ſerve for others, which the Church may diſpoſe of to thoſe that want them, and they ſhall be meritorious for them; therefore it muſt follow that they have done what the Law requires; for how can he do works of ſupererogation, which were not demanded of him by the Law, and which the Church may diſpoſe of at pleaſure, who hath not kept the whole Law? There is ſuch a thing as opinion of Merit amongſt the *Papiſts* in their ſerving of God; therefore we may be guilty of it: How doth the Pope tell them, and they believe it, that if they do ſuch and ſuch things, which are not made the condition of pardon by God, for going ſuch a pilgrimage, for taking ſuch a penance, *&c.* they ſhall have their ſins pardoned for ſo long a time? And wherein doth Juſtification conſiſt ſo much as in pardon of ſin? Therefore they ſeek Juſtification by Works, even by inventions of their own, which is worſe then by Works commanded. Now that which is ſo groſs amongſt them, may be as truly though more refinedly amongſt our ſelves, I have now done with the two firſt particulars in the Conviction. I ſhall onely now recollect what I have ſaid and proved, that ſo I may borrow ſome

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ſtrength for what follows, and ſo proceed.

Is it ſo then, that all mankind is ſo exceeding apt to ſeek Juſtification by Works? And is it ſuch an hidden and unſearchable evil of heart, that we cannot eaſily know it, it hath ſo many ſelf-deceits, and runs through ſo many contradictions? Doth it lie in opinion of Merit, & yet is Merit ſo generally diſowned, and yet ſo many real votaries to it? What need then have we to ſearch, and try if we are not guilty in this particular, and how far we may poſſibly be guilty? For, though we have found out the very notion in which it muſt lie, *viz.* The Opinion of *Merit*; yet this will not ſerve uſually to find it out by; for who of us doth not renounce *Merits*, and yet who of us (if the foregoing aſſertions be true) is not addicted to Legality? I ſhall come therefore to ſome other ways of diſcovery of this evil diſtemper of heart; ſome marks and ſigns of it, ſome effects which diſcover their cauſe, though never ſo occult and hidden before. And this is the third particular in the Conviction which I promiſed: The firſt was to diſcover, that there are ſuch men as ſeek Juſtification by Works. The ſecond was to diſcover wherein their Legality lies: And this third to diſcover by ſome ſigns where this Legality is to be found, either in a predominancy, or in any leſs degree.

The third thing in the Conviction, *viz.* the Characters

Now for the diſcharge of this laſt part of my Work in the Conviction; I ſhall firſt premiſe two things, and then come to the Characters. The firſt is this, That all men in the world are either prophane and Atheiſtical; or elſe in ſome way or other Religious; as for thoſe that are prophane and atheiſtical, I have nothing to do with them in this Diſcourſe, for that they have not

nothing to do with Juſtification, who make no purſuit after it at all. The ſecond obſervation that I would premiſe, is this, That as for the Religious World, thoſe that treat with God after any ſort for their ſalvation, they are all reducible to one of theſe two ſorts; they are either Legal or Evangelical in their ſervice and obedience; for there being but two wayes of Juſtification, either in the Scripture, or imaginable by us, by unerring obedience and meriting, or by the way of mercy, which accepts an humble ſincerity; I ſay, there being onely theſe two ways, all that ſeek Juſtification muſt be of one of theſe two ways; and hence I would infer, that wherever we find in Scripture any two ways of ſerving God, that have followers and abettors, being two oppoſite ways, whereof one is good and acceptable, the other evil and diſpleaſing to God, there are theſe two ways of Legal and Evangelical ſervice; and the Characters of the good way may be referred to the head of Evangelical, the Characters of the bad unto the head of Legal Worſhippers: Or if we cannot make a clear reference of every miſcarriage in Religion unto legallity, yet this I dare affirm, and ſhall prove, That the diſtinction of *Legal* and Evangelical Worſhippers, or of ſuch as are fleſhly, and ſuch as are ſpiritual in the Worſhip of God, is very ancient; nay as ancient as all Antiquity; ſo that throughout all ages in the Scripture, and in our own age in undeniable experience, there may be traced theſe two ſorts of religious perſons, and that by Characters that are viſibly *Legal* or Evangelical. And whatever be the infinite petty differences of Sects in any age or place, yet all men profeſſing Religion, may be reduced

to these two classes or sorts of Legal and Evangelical Worshippers; and these are the great things that are to be minded in them; if you find that they are spiritual Worshippers, pass by their petty differences; if they are fleshly, be not deceived by that fair shew which they make in the flesh; for the Antiquity and continual succession of these two sorts of Worshippers, and that as they include all sorts of Religious persons, see one Scripture, & then I come to the Characters; it is in *Gal.*4.29. *But as then*, that is, in *Abraham's time*, *he* of the one side *that was born after the flesh*, the son of the Bond-woman *Hagar*, the Son of a Covenant of Works, *persecuted him* on the other side, *that was born after the Spirit*, that is, the true Son of the Promise, the Evangelical Worshipper, *so it is now*. As it was in the beginning, so it is, and ever wil be to the end of the World, two sorts of Worshippers, which two sorts all Religious persons may be referred unto. If it were proper to enlarge upon this observation, I could give more ample proof of it.

1. It is a fleshly way which rejoiceth and glorieth in external priviledges and performances. The proof that the legal way is an external fleshly way.

Now for the Characters, the first shall be this, They that are for a Covenant of Works, for the Law, are much and chiefly for external services; this I have partly touched before; but I have a very fair occasion to speak to it here again, and I dare promise the Reader to free him from the trouble of needless repetition. I say, those that are undet predominant Legality in treating with God for their justification and acceptation, they are chiefly for external services in their Worship, and expressions of their obedience unto God. This the Apostle calls flesh, or a fleshly outward way of serving God, in *Phil.*3.2,3.—— the Apostle speaks home to this Character. I will

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give you (ſaith the Apoſtle in the firſt ver.) ſome *SAFE* advice and counſel what ſort and party of men you ſhould avoid, and what ſort you ſhould cloſe with: Ver. 2. *Beware of Dogs, beware of evil workers*; beware of that evil ſort of Worſhippers that are in the ſight of God no better then Dogs, and not children: Now who are they? Why the conciſion ἡ κατατομὴ. By the Conciſion is uſually underſtood the Circumciſion, or legal *Jew*, that gloryed in his Circumciſion, here called the Conciſion, by an Ironical *Paronomaſia*, alluding to the Factions and Schiſms which they made every where; Beware of theſe (ſaith the *Apoſtle*) and do not receive them, nor adher to them; *for we are the Circumciſion*, that is, the true Children of *Abraham which worſhip God in the SPIRIT*, iu a true *SPIRITUAL* way of Worſhip, *and rejoice in Chriſt Jeſus, and have no confidence in the fleſh*, which they, the legal Worſhippers have; they are *fleſhly*, we are *after the Spirit*, and worſhip God in the Spirit. *They* have *confidence in the fleſh*, we have none. Now what is this confidence in the fleſh, which the Conciſion, the Dogs and evil Workers had, but the true Worſhippers had not: This the *Apoſtle* explains at large in the 4, 5, and 6. verſes. *For* (ſaith he) *if any other man thinketh that he hath whereof he might TRUST in the FLESH, I more.* What is that of the Fleſh wherein he might glory if he would? He tells us ver. 5. *I was circumciſed the eighth day, of the ſtock of Iſrael, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Phariſee, or blameleſs*; ſo it follows ver. 9. *as touching the righteouſneſs which is in the Law, blameleſs*; that is, as touching the letter of the law Moral or Ceremonial. This is

the matter of fleshly glorying or boasting, which you see is made up either of external Rites and Priviledges, or the external obedience to the moral law.

That which he calls flesh, is an external thing. Now that fleshly and legal are *Synonymous*, or words importing the same thing, and so used by the *Apostle*, is not onely clear in this Scripture, but in other Scriptures; for instance *Gal.* 3. 3. *Are ye so foolish, having begun in the Spirit*, that is, a Gospel-way, *are ye now made perfect by the flesh?* that is, will ye end in a legal, that is, a fleshly way? Fleshly and *Legal* are all one: Now the way of the Flesh is an external way, made up of outward Rites, Ceremonies, Priviledges and Performances; therefore a legal way is a way in which men please themselves with external Priviledges and Performances.

I shewed before, that those that are addicted to the way of works, durst not pretend to an universal conformity to the law in a strict sense of it, and yet do seek to be justified by Works; therefore they must have some Works to glory in, and to uphold their Spirits in a confidence of Divine acceptance: Now therefore what can these Works be, other then external conformities to the ceremonial or moral law, and these ceremonies either as given by God, or else superstiously invented by themselves? I shall now a little further exemplifie what I then asserted, and that by some assistance from the second thing premised, in shewing that in all times the evil sort of Worshippers (which because they are not Evangelical, must be legal) have done, and do exceedingly please themselves in exter-

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nal Priviledges and Performances, in doing which I ſhall avoid uſeleſs repetitions.

We find, that the *Jews* who were as well to be condemned for Legality before the dayes of the Goſpel, as under it, (there having been always a fleſhly and ſpiritual Seed) were exceedingly taken with their being circumciſed, and of the Seed of *Abraham*, and made a peculiar people to God in the Lump and Body of the Nation, which did not hinder at all, but for particular perſons they might be wicked enough, ſtrangers to God, and heirs of wrath. Thus the *Jews*, as *Jews*, ſcorned the *Gentiles*, called them Dogs, and the ſinners of the *Gentiles*, or Nations; whereas to be *Jews* born, was nothing but an external Priviledge. And therefore the Apoſtle, when he comes to convince them of this folly and vain fleſhly boaſting, he makes no more ado but to cut them off from this ſtump that they ſtood upon, by that great diſtinction ſo frequent in his Epiſtles, of *Iſrael* according to the fleſh, and the true *Iſrael*, or the true Seed according to the Promiſe, that is, Believers: *All are not Iſrael that are of Iſrael*, (ſaith he) *and he is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the Spirit, and not in the Letter, whoſe praiſe is not of men, but of God*, *Rom.* 2. 28, 29. Now that which amongſt us may anſwer to ſuch a fleſhly boaſt as this was of the *Jews*, (for I chiefly aim at the uſefulneſs of this Doctrine to our ſelves) may be this, *viz.* the Name of Chriſtians, and the general Baptiſm that all amongſt us can pretend unto: Though this cannot be accounted ſo great a Priviledge to us, (now that Chriſtendom is ſo large) as Circumciſion, and being natu-

The firſt external priviledge which the *Jews* gloried in.

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nal Priviledges and Performances, in doing which I ſhall avoid uſeleſs repetitions.

The firſt external priviledge which the Jews gloried in.

We find, that the *Jews* who were as well to be condemned for Legality before the dayes of the Goſpel, as under it, (there having been always a fleſhly and ſpiritual Seed) were exceedingly taken with their being circumciſed, and of the Seed of *Abraham*, and made a peculiar people to God in the Lump and Body of the Nation, which did not hinder at all, but for particular perſons they might be wicked enough, ſtrangers to God, and heirs of wrath. Thus the *Jews*, as *Jews*, ſcorned the *Gentiles*, called them Dogs, and the ſinners of the *Gentiles*, or Nations; whereas to be *Jews* born, was nothing but an external Priviledge. And therefore the Apoſtle, when he comes to convince them of this folly and vain fleſhly boaſting, he makes no more ado but to cut them off from this ſtump that they ſtood upon, by that great diſtinction ſo frequent in his Epiſtles, of *Iſrael* according to the fleſh, and the true *Iſrael*, or the true Seed according to the Promiſe, that is, Believers: *All are not Iſrael that are of Iſrael*, (ſaith he) *and he is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the Spirit, and not in the Letter, whoſe praiſe is not of men, but of God*, *Rom.*2.28,29. Now that which amongſt us may anſwer to ſuch a fleſhly boaſt as this was of the *Jews*, (for I chiefly aim at the uſefulneſs of this Doctrine to our ſelves) may be this, *viz.*, the Name of Chriſtians, and the general Baptiſm that all amongſt us can pretend unto: Though this cannot be accounted ſo great a Priviledge to us, (now that Chriſtendom is ſo large) as Circumciſion, and being natu-

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ral or proſelyted *Jews* was to them, who were a ſingle Nation, choſen for a peculiar people to God out of all the Nations of the World. I come therefore to ſome other things.

The ſecond external priviledge the Jews gloried in.

They gloried alſo very much in their *Temple*; there is an eminent place amongſt many, for this, *Jer.* 7. 4. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are* THESE; that is, *THESE BUILDINGS, THESE COURTS*, pointing, *as it were*, with their finger at the Buildings of the Temple; as much as if they had ſaid, See! we have the Temple of the Lord with us, and his Worſhip and Service amongſt us, and therefore no evil can come to us, whatever theſe Fanatick Prophets threaten us with. Now ſee what a ſtrange infatuation and beſottedneſſe theſe men were under! for they were as wicked as men could be, by oppreſſion and blood-guiltineſs, yea Idolatry it ſelf; as you may ſee in *ver.* 10. *Will ye ſteal murder, and commit Adultrey, and ſwear falſly, and burn incenſe unto Baal, and walk after other Gods, whom ye know not, and come and ſtand before me in this Houſe, which is called by my Name, and ſay, we are delivered to do all theſe abominations? Is this Houſe, which is called by my Name, become a Den of Robbers in your eyes? Behold, even I have ſeen it, ſaith the Lord.* Here is a crew of Legal-Worſhippers, of Carnal-Worſhippers, that certainly could not pretend to Juſtification by the ſtrict Law of God, yet truſted in the Temple and Temple-Worſhip, ver. 8. *Behold ye truſt in lying words that cannot profit*; and what thoſe words are, you have ſeen in ver. 4. *Truſt ye not in lying words, ſaying, the Temple of the Lord, &c.* No, ſaith the Lord, ver. 3. *Amend your wayes and your doings, and I will cauſe you to dwell in this place:*

place: Here is Mercy, Grace, Pardon; here they are put upon the way of believing, *ver.*5,6. *For if ye throughly amend your wayes and your doings, and if ye throughly execute judgement between a man and his Neighbour, if ye oppreſs not the ſtrauger——then will I cauſe you to dwell in this Land that I gave to your Fathers for ever and ever*; But elſe never think that the Temple or Temple-Worſhip can ſave you, or deliver you——Ver.12. *Go to Shiloh, go unto my place which was in Shiloh, where I ſet my Name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael.* Now did God deſtroy his people at *Shiloh* for their wickedneſs, the place where God ſet his Name at the firſt, and cannot he deal as ſeverely with a ſecond place? Therefore ſaith God, except ye repent, and amend your ways, I will do unto this Houſe as I did to *Shiloh*, and I will deſtroy you as I did my people at *Shiloh*, for all your Temple. But here we ſee how men may dote upon a Temple, ſo as to think themſelves ſecure from God's Judgments, though they themſelves are ful of wickedneſs: Why ſomewhat like this are our people ready to do, tho God forbid there ſhould be ſuch a groſs thing found amougſt us in the dayes of the Goſpel, as this of the Jews was; yet how do many dote upon Churches and conſecrated places, crying, as it were, The Temple of the Lord, the Temple of the Lord, and that after our bleſſed Saviour hath told us as much as this in my apprehenſion, that one place is no holier then another; *neither Jeruſalem nor Mount Gerizim*, but men ſhould worſhip the Father in ſpirit and truth, and *in every place* (ſaith the Apoſtle, (perhaps we might gloſs) in every place alike) *men ſhould lift up holy hands, without wrath or doubting*; and yet how are ſome apt to think that

that if they pray in a Church, though the Assembly be not there, that a prayer in a Church is far more acceptable then in their Closet at home? Not as if I did not far more prefer publick Worship, then private or secret devotion; or that I were against a convenient decent Meeting-place.

The Jews gloried in ceremonious services.

Again, how did this Jewish, Legal, Carnal righteousness please & pride it self in the ceremonial service of Sacrifices, and the like, but never look at the heart, Isa: 1.11. *To what purpose is the multitude of your sacrifices to me, saith the Lord; I am full of Burnt-offerings of Rams, and the fat of fed Beasts: I delight not in the blood of Bullocks, or of Lambs, or of He-Goats.* Ver. 13. *Bring no more vain Oblations; incense is an abomination unto me; the new Moons, and Sabbaths I cannot away with*——Not as if all these things were at this time unlawful, for they were their duty; but here you see they were abundant in these, and failed in matters of common honesty and justice, as we may see ver. 15, 16, 17. *Your hands are full of blood; wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the Widow.* These things they ought to have done, and not to leave the other undone; and when ye have done these things, saith the Lord, *Come now, and let us reason together, though your sins be as Scarlet, they shall be white as Snow, &c.* ver. 18. Here was Gospel, that if they would mind the true reformation of their hearts and lives, they might expect the pardon of their sins; but these Legal-*Jews* they never mind this inward holiness, no nor common honesty, and yet make no question but they shall make God amends very wel by keeping Festivals, New-Moons, Sabbaths, days of solemn

lemn Aſſemblies, and by Sacrifices of Rams, Lambs, Bullocks, He-Goats; as if God were fed with the blood and fat of theſe beaſts, and were mightily attoned by incenſe & ſweet perfumes, as if then he muſt needs ſmel a ſavour of reſt in all that they did. See *Pſal.* 50. from

And the *Gal.* we find were come to this, Gal. 3. 7. to 14. 10. *Ye obſerve days, and months, & times, and years*, that is, Jewiſh Feaſts; *I am afraid of you, leſt I have beſtowed upon you labour in vain*: When they once came to obſerve them, there was a great deal of danger, and cauſe for the Apoſtles fear, that they would reſt in the obſervance of them, for that this was the reaſon why they took to obſerving of them (when it was not now any longer the *Jews* duty ſo much as to obſerve them) becauſe of their inclination to a Covenant of Works, which chiefly expreſſeth it ſelf in an external ſervice.

So likewiſe the *Coloſſians* (amongſt whom the ſame peſtilent Law-Preachers had been) they were enſnared to the making conſcience of dayes, Sabbaths and new Moons, and alſo in the buſineſs of meats, that ſome were clean, and others unclean, which was once the *Jews* duty to obſerve; inſomuch that *Peter* tells the Lord, he had been ſo ſtrict in the buſineſs hitherto, that *nothing common or unclean* (meaning of the fleſh of unclean Beaſts and Fowls) *had entred into his mouth*, *Acts* 11. 6. 8. But now was not only not their duty any longer, but at leaſt to the *Gentiles* a ſin to make any conſcience in it; for that they could hardly begin ſuch a thing, at ſuch a time, upon the inticement of falſe Teachers (for none elſe perſwaded the *Gentiles* to it) but from an evil inclination of ſwerving from the pure Goſpel which they had received from the Apoſtles, unto a Covenant of Works, thus ſerved out to them by their falſe Teachers. And it argues almoſt as ill

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a diſpoſition in the *Galatians* and *Coloſſians* but to take up theſe things as their duty, as it did in the *Jews* to place ſo much in them when they were their duty; *Let no man judge you in meat, or in drink, or in reſpect of an holy-day, or of the new-Moon, or of the Sabbath-dayes, which are a ſhadow of things to come, but the body is of Chriſt, Col.* 2. 14, 16, 17. Theſe things when they were in uſe, and were mens duties, were at beſt but ſhadows; and yet theſe ſhadows did men exceedingly glory in, and preferred them before true holineſs, and the ſpiritual Worſhip of God; yea they thought verily, that whileſt they did obſerve theſe things, they might commit all manner of Villanies, and yet eſcape the judgement of God: Yea, they thought they were delivered to do all ſorts of abominations, as it is in *Jer.* 7. 10.

The Apoſtle finds out ſuch a generation of *Jews* in his time, *Rom.* 2. from the 17. to the 25. *Behold thou art called a Jew, and reſteſt in the Law* (a full expreſſion, I think, of one that ſeeks Juſtification by the Law) *and makeſt thy boaſt of God, and knoweſt his will*: And the Apoſtle proceeds to deſcribe a great Lawyer indeed, one that thought himſelf fit to be *a Guide of the blind, a Light of them that walk in darkneſs, an inſtructer of the fooliſh, a teacher of babes, and one that had the form of knowledge, and of the truth in the Law.* Yet what kind of man is he for his Morals? Why he is a Thief, an Adulterer, a Sacrilegious perſon, what not? ver 21,22. *Thou therefore which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? Thou that abhorreſt Idols, doſt thou commit Sacriledge?* Yet this man hopes

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to be saved by the Law; for it is said, *He took up his rest in the Law, he rested in the Law, and made his boast of God*: Where then must he center his hopes? and upon what can he ground his boasting, but upon some ceremonial performances? Therefore one that seekes Justification by the Law, may, and it is often found that they do practise it only in some ceremonious observances. I shall give onely one proof more of this, and so hasten on to what follows; and it shall be of the Lawyers, Scribes and Pharisees in our Saviour's time, who were the great boasters of the Law, and expected Justification by the righteousnes of it. I have already observed, that they were much for Tything of *Mint*, *Annise* and *Cummin*, those lesser things of the Law: I shall add more of our Saviours observation upon them, Matth. 23. 5. *That they made broad their Phylacteries, and enlarged the borders of their Garments*: Of which, saith Dr. *Hammond*, the first, *to wit*, Phylacteries, was an invention of their own wholly, together with a multitude of attending Ceremonies. The second indeed, that of Borders, prescribed by God, but yet both abused by them to a vain glorying and boasting; *They washed the out-side of the Cup and Platter, but within there was nothing but filthiness and nastiness. They were without as whited Sepulchres, but within Sepulchres still that is full of dead mens bones, and all rottenness*; *they did devour Widows Houses*, teach undutifulnes to Parents, *&c.* Now what could these men therefore, that yet sought to be justified by the Law, uphold themselves withall, but in outward conformities, even to an excess in ceremonious observances?

Invented Ceremonies and Superstitions.

Now I shall observe in a few words what invented ceremonies they had, besides those which the Law laid upon them, in which also they gloryed; and then

then apply that part of the Character to our selves, or the present age which concerns Ceremonies, either commanded or invented. We find often, that our Saviour charged the Pharisees with *teaching for Doctrines the Commandments, Traditions and Impositions of men,* τὰ ἐντάλματα, *Mark.7.7. For, laying aside the Commandments of God,* saith our Saviour, *ye hold the tradition of men, as the washing of Pots and Cups, and many other such like things ye do*: One of which things among the many other, was their Phylacteries, of which Dr. *Hammond* saith they were inventions of their own; and if it were not too large, I would here transcribe all that he sayes upon it in his Comment on *Matth.*23.5. I cannot omit some things. 'These Phylacteries (saith he) were a great 'part (though a great mistake and deceit) of the 'Religion of the latter *Jews*, upon God's Commandment *Deut.*6.8. *Exod.* 13.16. of binding those 'words, *for a sign upon their hands, and as frontlets be-* 'tween their eyes; which certainly were but figura- 'tive expressions of that which was before men- 'tioned, *Deut.*6.7. *Thou shalt teach them diligently,* 'etc. This carnal people, which were apt to turn 'all inward Piety into outward Formality, would 'needs understand this Precept litterally, and made 'them Scrouls of Parchment, in which they wrote 'four sections of the *Pentateuch*, (he mentions 'which they were.) These Rolls of Parchment 'were by them prepared with a great multitude of 'Ceremonies and Decrees made by them, of the 'Creatures of whose Skins that Parchment was to 'be made; of the Knives with which it was to be 'cut, and a great deal more: Being made, they 'fitted and applyed them to the fore-heads, and to 'the wrists, and they were called *Phylacteries*, either 'because

'becauſe they were to help keep the Law in their 'memory, or becauſe they were a kind of Amulet 'or Charm againſt Faſcinations and Diſeaſes; a-'gainſt the *Malus Genius*, ſaith *Paulus Fagius*. This the learned Doctor tells us was a great part of their Religion, and yet a matter of pure invention, attended with a great multitude of ceremonies. I may not here omit the ſtory of *Micah*, *Judg.* 17. who had a houſe-full of Gods, v. 5. and had made an Ephod and Teraphim, and for want of a Prieſt, conſecrated one of his Sons; but yet at laſt lighting of a poor Levite of *Bethleem-Judah*, a young man that had no charge, he bargains with him for ten ſhekels of ſilver by the year, about fifty ſhillings perhaps, a Sute of Apparel, and Victuals; and *Micah* he conſecrates the *Levite* for his Prieſt, and what follows? Why an high confidence of Divine acceptance: *Now I know* (ſaith he) *that the Lord will do me good, ſeeing I have a Levite to my Prieſt.* This is the confidence of a great Idolater, meerly from a *Levite*-Prieſt for his falſe Gods; in which indeed it is plain he pretended to worſhip the Lord the true God.

I ſhall give but one place more about inventions; it is *Col.* 2. 20, 21, 22. *Wherefore if ye be dead with Chriſt from the rudiments of the world, why (as though living in the world*, that is, living in a meer worldly Religion, a humane, external, and for the moſt part invented thing) *are ye ſubject to Ordinances*, (ſuch as theſe, *touch not, taſte not, handle not, which all are to periſh with the uſing*) *after the Commandments and Doctrines of men*, which are words that expreſs humane inventions. That theſe *Coloſſians* herein were Legal, that *Micah* was Legal, that the Phariſees that enlarged their *Phylalteries*, were Legal, I

need not trouble my self to prove, having in the beginning shewed the equal latitudes of legal and fleshly, fleshly and external, and the external, legal, fleshly way, to lie in dependance upon, and glorying in outward priviledges and performances either commanded or invented.

Now let us see what we have of these Ceremonies which we do, or easily may play the *Jews* or Legal self-Justitiaries in, and then pass on. For this is the chief thing in the Characters that I have to mind, *viz.* how far they may concern us, that so they may serve us for trial and examination how far we are inclined to a Legal way of serving God. The *Jews* fault was, that they over-prized Holy-daies, Festivals, New-Moons, whilst they were their duty to observe them. The *Galatians* and *Colossians* fault was, that they medled with them at all. Now as for our people, truly I think the generality, (I speak not of the great Zealots for Ceremonies) do not place much in Holy-dayes, as to Religion; their greatest danger is from prophaneness upon Holy-daies, in their *Whitsun-Ales* and *Wakes*, &c. But if we would step over amongst the *Papists*, we might see great doings upon Holy-daies. I am informed, upon St. *Peters* day they carry the Pope upon mens shoulders into St. *Peter's* Church; which doubtless hath pomp enough attending it; and that upon Candle-mas-day they have the picture of the Virgin *Mary* and Christ in her arms, which they carry about with Candles or Tapers burning at noon-day, *&c.*

Again, the *Jews* thought themselves very pure and holy, if they kept themselves from Legal uncleannesses, and from eating every thing that was unclean, and placed too much in this, whilst it was

their

their duty to obſerve theſe things. The *Coloſſians* erred but in making conſcience of the Legal uncleanneſs of Meats; *Let no man judge you*, (ſaith the Apoſtle) *in meat or drink*; that is, value no man's judgement, let no man abridge you of your liberty in it. Now for our ſelves, we are wholly free from *Jewiſh* Obſervations about meats, and I think pretty free from any Religious Obſervations at all about meats; and if we are forbid fleſh in *Lent* thoſe that are healthy, yet the reaſon which the Law gives, is civil and political for the breed of Cattel; but if we ſhould come to have our Conſciences enſnared to think, that fleſh were not as lawful in it ſelf all the *Lent*-time, as at another time; this were a ſymptome of Legality, venting it ſelf in ſuperſtition. But now if we go over amongſt the Papiſts, what conſcientious obſervations of Meats are there? To eat an Egg in *Lent*, is puniſhed with impriſonment, *&c.* & that upon a religious account, which is a plain argument of legality amongſt them very rife. I might inſtance in Prieſts Veſtments, as I apprehend an high piece of formallty very fit to pleaſe the humour of a Legal Spirit, that for want of ſubſtance, pleaſes it ſelf with ſhadows, ſhews and outſides; but I ſhall not proceed further to touch at things; he that hath an eye to ſee, let him look into the Scriptures; and he that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches. But we may ſpeak freely of the *Papiſts* & their Superſtitions, not onely in doing, but in putting themſelves upon needleſs ſufferings; What Pilgrimages and Proceſſionings; what Abſtinencies and Penances do they put themſelves upon, wearing Sackcloath, ſcourging themſelves? What croſſings, cringings and ſprinklings do they impoſe upon themſelves?

'twere endleſs almoſt but to name the kinds of their inventions: Yea ſome of our own people will ſay over the Creed and ten Commandments for a prayer, and when they come as beggars at your door, they will ſay over the Lords Prayer, as if it were a charm to the houſe from all miſchief. Now I look upon all Superſtitions, where they are with any ſeriouſneſs practiſed, as thoſe things which do exactly fit a Legal Spirit; for, as I have ſeveral times intimated, your Legaliſts cannot endure to come at the Law in the ſpiritual ſenſe of it, ſo none but a Goſpel-Spirit doth, it is Faith alone that eſtabliſheth the Law, and obeys the Law: Now becauſe the Legaliſt cannot endure to come up to the true ſpiritual obedience of the Law, and yet ſeeks to be juſtified by Works; he is fain to find out a thouſand things to pleaſe himſelf, and ſatisfie his Conſcience with, whereby he thinks he makes God amends, and we have ſeen in the inſtances before us, how that though men are as wicked as they could be, by lying, ſwearing, and committing adultry, yea and Idolatry too; yet they cryed, The Temple of the Lord, the Temple of the Lord; they thought God muſt love them becauſe they were *Jews*, eſpecially when they brought him rich Sacrifices, and burnt rich Incenſe, and kept all their Feſtivals in the time and manner appointed. Now *what then their over-valuing the Commands of the Ceremonial Law was, that is Superſtition to us now.* For not having ſuch a Law left us by God, we find out ſomewhat like it, and place the ſame confidences in it that they did in their Law; *onely ours is ſo much the worſe by not being of Divine inſtitution.*

I have now only one particular more belonging to this Character of external fleſhly ſervice; and that

that is, an external partial conformity to the moral Law, which is indeed the last and strongest fort of a Legal-spirit. As for these external Priviledges or Ceremonies and Superstitious Performances which I have insisted upon, they are a slighty thin covering if we come once to try it, and rationally to examine it; and though people wrap themselves in it, yet they cannot bear out any rough argument from galling or pinching through it. What defence is it for an Harlot to say, *This day have I paid my vows*, to one that can convince her of being a common Whore, *Prov.*7.14. But now if men have lived in some conformity to the duties of the Moral Law, as the young man in the Gospel had done, *All these have I kept from my youth*, (saith he) speaking of the commandments: Believe it, our Saviour himself shall not by an ordinary word perswade him that he lacketh any thing more. Let us see the bold audacious Pharisee in the Parable, that goes into the Temple to pray; how doth he challenge his acceptance with God? and upon what terms? We have it in *Luke* 18.11. *God I thank* (saith he) *that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican; I fast twice in the week; I give tythes of all that I possess.* Really the man might well have thanked God, as he did, had it not been for two things; 1. His making comparisons, 2 His valuing those things which he mentions, as a sufficient Righteousness: It was good not to be an Extortioner, Unjust, an Adulterer; it was good to fast, and to give tythes of all; and he might well bless God that he was enabled to do these things: but this was but a partial holiness; for all the Commands are not reckoned up here; then perhaps it was but an external obedience to these commands

External conformity to the duties of the Moral Law,

that are referred to; he was no actual Adulterer, but might he not commit heart-Adultery? He was no Extortioner or unjuſt perſon, as he ſaith: But if it were true at all, it may be it was onely thus, That he was not ſo in the higheſt degree; perhaps what others accounted injuſtice and extortion, he did not: But I need not go upon a *Perhaps*; I will lead the Reader to a certain place of Scripture where the Legalliſt prides himſelf, and challenges acceptance from God onely upon a partial and external obedience unto ſome duties of the firſt Table, it is *Iſa.*58.2,3. In the 2*d.* ver. we have an high commendation, as one would think of them; *They ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinances of their God; they aſk of me the Ordinances of Juſtice, they take delight in approaching to God.* Theſe are great matters, and upon theſe the *Jews* grew high, and argue the caſe with God for his acceptance; they wonder, when they are ſo good, that God ſhould make ſo little reckoning, ſo ſmall account of them, ver.3. *Wherefore have we faſted,* ſay they, *and thou ſeeſt not? Wherefore have we afflicted our ſoul, and thou takeſt no knowledge?* The Lord anſwers them in the ſame verſe, *Behold! in the day of your faſt ye find pleaſure, and exact all your labour; behold! ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs.* They did ſomething in or after their Faſts which was contradictory to the nature and deſign of a Faſt; they did indeed obſerve the outſide of the duty, as ver.5. tells us; *they did afflict their ſoul, they went with heads bowed down as a bulruſh, and did ſpread ſackcloth and aſhes under them.* Here was all the outſide of a Faſt; *But what* (ſaith the Lord) *wilt thou call this a Faſt, and an acceptable*

day unto the Lord? Ver. 6. *Is not this the fast which I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?* Here is a fast indeed, all others are but mock-fasts, the outside and Formalities of a Fast, which (when over-much attended) use to eat up the substance of a duty. Here you see external conformities to the duties of the moral Law may fill men with a pride, so far as to challenge divine acceptance, making no question but they have well deserved the favour of Almighty God, whilst in the mean time they are oppressors and exactors; which argues, that a legal way in the service of God, is a fleshly and external way. And besides, I observe in this Scripture that we may as well let our Legality run out in Divine Services in duties of Worship, as in second-Table-duties; and indeed I think that is a worse kind of Legality (for it is usually attended with more wickedness) than when men take up with being just and true in their dealings with men. Thus our rude people if they go to Morning and Evening-prayer, and join with the Church in the service by making their responds, and observing the several gestures of sitting, standing and kneeling, they are ready to please themselves with an opinion that they are very well accepted of God, though they are known wicked people. I shall now apply the Character, though I have done little else all this while; but now I shall do it more professedly.

The application or use of the Character.

Wouldst thou know if thou bee'st under the predominancy of this dangerous evil of Legality? Then try thy self by this Character. How dost thou find thy self affected with any external priviledges? Dost set thou but only a due value up-

on them? For though we may not over-value them, we must not slight them. What conscience hast thou of places, days, meats? Beware of having thy conscience ensnared by them; for this will presently betray thee into legality; for first you come to have a conscience of these things, and then you let the strength of your spirits and of your devotion run out into them; and so they prove as a Wen unto all the true spiritual Worship of God. If thou valuest these things beyond the true spiritual Worship of God, thou art a Legalist of the worst sort; for there are two kinds of Legal persons better then thy self, who yet perish. But to leave this, I come to the external conformities unto the Moral Law, the partial obedience to this, and mans resting in it; and here is the greatest danger of all. There are *some* men that are *not far from the Kingdom of God*, as the expression is *Mark* 12. 34. and think themselves in it, and of it, that yet are not: Now these can be none other but such as have high conformities to the commands of the Moral Law; for notwithstanding all the observation of Ceremonies whilst they were in force, notwithstanding all the external priviledges that men might have, yet, without a great conformity to the Moral Law, men might be at a vast distance from the Kingdom of God; but to be near it, not far from it, supposes great strictness of life, that none shall be able to say, Black is that persons eye, as the proverb is. Now I say, there may be many of these that yet are not justified, and so have not put themselves upon the right way of Justification. Now what can be their ruine? Truly nothing but one of these two, Either that they know some lust in themselves which they wil not part with; or else that they have deluded themselves to think that they

First sort of Moral Legalists, that is, such as depend chiefly upon a partial Morality.

they are holy enough, and ſo holy as God is well pleaſed with them. Now I am ſo charitable as to think, that when men have come up ſo high as to be near the Kingdom of God, they do not allow themſelves in a groſs known ſin; therefore their ruine muſt ariſe from hence, that they think themſelves holy enough, and that they have merited the favour of God by being ſo much better than their neighbours, as the Phariſees in the Parable did; and this yet is Legality, and that which is moſt properly ſo called

A ſecond ſort of moral Legaliſts.

Now though there are many that are near the Kingdom of God, and yet periſh by Legality; yet there is a greater number ſtill that are not ſo high in their conformity to the Moral Law, that yet periſh by reſting in their conformity to the Moral Law, ſuch as it is. And of this ſort I take to be very many of our ordinary people that periſh, God knows who they are, I judge no man, but many of our ordinary people that periſh, who are not high Devotioniſts, nor in any exceſs ſuperſtitious; yet uſe no great endeavours to get to Heaven, are at no pains with their hearts, to get in Grace, to caſt out luſts, to get the knowledge of God and Chriſt, find no difficulty in Religion, underſtand it not at all to be a Warfare, a wreſtling with Principalities and Powers, a race, a great piece of Merchandiſe, wherein we venture all for the Pearl, and are often like Merchants, in danger of loſing all; which things I ſuppoſe no true Chriſtian can be utterly ſenſeleſs of; all they that they do is this, they live a plain quiet life, mind their buſineſs, manage their trade, do Juſtice between man and man, (which things are good and commendable in themſelves) and perhaps they may may have Prayers morning and evening in their Families, yet ſuch men, though this

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on them? For though we may not over-value them, we must not slight them. What conscience hast thou of places, days, meats? Beware of having thy conscience ensnared by them; for this will presently betray thee into legality; for first you come to have a conscience of these things, and then you let the strength of your spirits and of your devotion run out into them; and so they prove as a Wen unto all the true spiritual Worship of God. If thou valuest these things beyond the true spiritual Worship of God, thou art a Legallist of the worst sort; for there are two kinds of Legal persons better then thy self, who yet perish. But to leave this, I come to the external conformities unto the Moral Law, the partial obedience to this, and mans resting in it; and here is the greatest danger of all. There are *some* men that are *not far from the Kingdom of God*, as the expression is *Mark* 12. 34. and think themselves in it, and of it, that yet are not: Now these can be none other but such as have high conformities to the commands of the Moral Law; for notwithstanding all the observation of Ceremonies whilst they were in force, notwithstanding all the external priviledges that men might have, yet, without a great conformity to the Moral Law, men might be at a vast distance from the Kingdom of God; but to be near it, not far from it, supposes great strictness of life, that none shall be able to say, Black is that persons eye, as the proverb is. Now I say, there may be many of these that yet are not justified, and so have not put themselves upon the right way of Justification. Now what can be their ruine? Truly nothing but one of these two, Either that they know some lust in themselves which they will not part with; or else that they have deluded themselves to think that they

First sort of Moral Legallist, that is, such as depend chiefly upon a partial Morality.

they are holy enough, and so holy as God is well pleased with them. Now I am so charitable as to think, that when men have come up so high as to be near the Kingdom of God, they do not allow themselves in a gross known sin; therefore their ruine must arise from hence, that they think themselves holy enough, and that they have merited the favour of God by being so much better than their neighbours, as the Pharisees in the Parable did; and this yet is Legality, and that which is most properly so called

A second sort of moral Legallists.

Now though there are many that are near the Kingdom of God, and yet perish by Legality; yet there is a greater number still that are not so high in their conformity to the Moral Law, that yet perish by resting in their conformity to the Moral Law, such as it is. And of this sort I take to be very many of our ordinary people that perish, God knows who they are, I judge no man, but many of our ordinary people that perish, who are not high Devotionists, nor in any excess superstitious; yet use no great endeavours to get to Heaven, are at no pains with their hearts, to get in Grace, to cast out lusts, to get the knowledge of God and Christ, find no difficulty in Religion, understand it not at all to be a Warfare, a wrestling with Principalities and Powers, a race, a great piece of Merchandise, wherein we venture all for the Pearl, and are often like Merchants, in danger of losing all; which things I suppose no true Christian can be utterly senseless of; all they that they do is this, they live a plain quiet life, mind their business, manage their trade, do Justice between man and man, (which things are good and commendable in themselves) and perhaps they may may have Prayers morning and evening in their Families; yet such men, though this

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be the whole of their lives, wil expect to go to Heaven when they dye; they'l cry God mercy for their sins in a general way, and with a Lord have mercy upon them, they make no doubt to get to Heaven; Now these must lay the stress of their hopes and expectations upon this, That they wronged no man, they have given every man his own, and perhaps have had some duties morning and evening in their Families, and therefore that he that made them, may well afford to save them: Here these men trust upon a conformity to some second table duties, and a slighty performance of some duties of the first Table.

By what I have said, I suppose men may examine themselves whether they are guilty of predominant Legality by resting upon an external or partial performance of the duties of the Moral Law, of which I have made two sorts, a lower, and an higher, and *I* free both from being necessarily superstitious, or that their chief danger should arise from thence: And for the first sort *I* ask, Art thou careless of getting divine knowledge in the Scriptures? Art thou at no pains with thy heart in Religion? Dost thou find no difficulties in it? Art not thou put to struglings, wrestlings, fightings? & yet expectest thou to get to Heaven? Why then thou art one of the common sort that perish by resting upon an outward conformity to the Moral Law.

Again, for the higher, but unsincere Moralist; Dost thou find a difficulty in Religion? Is it ready to break thine heart almost, with the trouble that it puts thee to? Thou art fain to be constant in duties morning and evening, and it may be oftner; thou art just between man and man; it may be

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thou beſtoweſt much of thine Eſtate upon the poor, and many other good things thou doſt; perhaps thou haſt ſome time or other parted with ſome very beloved ſin, that was to thee as a right eye, or a right hand; thou haſt found Religion coſtly and troubleſome to thee; and now thou expecteſt when ever thou dieſt, to go to Heaven. But ſtay man, art thou humble? Doſt thou ſee no imperfections in thy ſelf notwithſtanding thy ſuperlative holineſs beyond thy neighbours? Art not thou made ſometimes to confeſs before the Lord, and that with great brokenneſs of heart, that thou art an unprofitable ſervant? Art not thou made to admire at the rich Grace of God, that he ſhould take pity on thee when thou waſt in thy blood? That he ſhould have thoughts of love to thee, ſhould ſend his good Spirit into thine heart to move thee, and turn thee to himſelf, *&c?* If thou haſt experience of none of theſe things, be thou as ſtrict as thou wilt, ſo that hone can accuſe thee; ſo ſtrict that thine own Conſcience doth not loudly accuſe thee; I tell thee (whether thou be ſuperſtitious and ceremonious yea orno; for it ſeldom happens but ſuch an one as thou art is ſo) thou art one of thoſe that are indeed not far from the Kingdom of God, but yet not in it, nor ever ſhall be whileſt thou continueſt ſo; thou art a Legal ſelf-juſtitiary, that reſteſt in an external unſincere obedience to the Law of God. I have perfectly done with the Character as it is given to diſcover predominant Legality. Yet here I ſhal enter two cautions, one concerning the Moraliſt, the other concerning the Papiſt.

A caution concerning the term Moraliſt.

For the term Moraliſt which I uſe, I fear it may give offence to ſome ingenuous and worthy perſons,

sons, and therefore I thus explain my self, that I do not oppose Moral to Spiritual, as if the most spiritual Commands of the Gospel were not Moral; or as if the most spiritual Saint were not the highest Moralist; or as if Morality were a low Principle; I know not but I may reduce all the duties of the Gospel to Morality, and I think no sober man wil deny them to be Moral Duties: But I make use of it as part of that common distinction made betwixt those two kinds of Laws which *Moses* delivered, of which some were only ceremonial and typical, and to last but for a time; the other Moral, that is to say, according to the common understanding of it, Perpetual; though as to the Etymological signification of the Word, Moral signifies as much as that which concerns Manners: So Moral Philosophy is opposed to all other Philosophy, as Practical is opposed to Speculative, and in this signification of the Word Moral, all the ceremonial Laws whilst they were in use, might have been called Moral; but because use swayes Language more then the Etymology of Words, I here understand the Word Moral purely in oppofition to ceremonial or superstitious; so as it signifies those duties that are to be performed by us, as having a more substantial goodness in their own nature, such as Justice, Mercy, and Prayer, &c. Now those men that depend for a righteousness upon the imperfect unsincere performance of these duties I call Legal Moralists, of which there are evidently two sorts, an higher and a lower, there being another sort of Legalists which I have spoken of, namely the ceremonious Legalist. Now I shall likewise enter a caution concerning the Papists,

A caution concerning the *Papists*.

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in whom I have inſtanced often in the matter of Ceremonies and Superſtitions, and their placing a confidence in them. And to ſhew that I do not delight to diſparage ſo much as any one man, much leſs an whole party of men (but that my onely aim is to make true proof of my aſſertions) I ſhall, to do them right, quote an Author of their own, whereby it will appear plainly that ſome of them (at leaſt) are ſenſible of the inſufficiency of theſe things, *viz.* Ceremonious and ſuperſtitious Obſervances, yea conformities unto ſome duties of the moral Law, whilſt their conformities do not proceed from an univerſal Charity. The Author is *Francis de Sales*, once Biſhop and Prince of *Geneva*, who in his *Introduction to a devout life*, in the very firſt Chapter, hath theſe Expreſſions: 'Every one (ſaith he) 'painteth Devotion according to his own paſſion 'and fancy. He that is given to faſting, thinks 'himſelf very devout if he faſt often, be his 'his heart never ſo ful of rancour: And not 'daring to moiſten his tongue in Wine or Wa'ter for ſobriety's ſake, yet makes no difficulty 'to drink deep of the blood of his neighbor by 'ſlander and calumny. Another will account 'himſelf full of Devotion for *HUDLING OVER 'A MULTITUDE OF PRAYERS EVERY 'MORNING*, though afterwards he give his 'tongue a liberty to utter offenſive, arrogant, 'and reproachful ſpeeches amongſt his Neigh'bours and Family. One willingly draws an 'Alms out of his purſe to give to the poor, but 'cannot draw Clemency out of his heart to par'don his Enemies. Another forgiveth his Ene'mies, yet cares not to ſatisfie his Creditors but

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'by constraint. All these people are devout in 'the vote of the vulgar, yet indeed they are not 'so at all. *And then he gives us an handsome allusion.* 'The servants of King *Saul* (saith he) sought '*David* in his House, but *Michol* having laid a 'Statue in his bed, and covering it with *Davids* 'Apparel, made them believe it was *David* him- 'self sick in bed: So many persons cover them- 'selves with certain *EXTERNAL ACTIONS* 'BELONGING TO DEVOTION, and the 'World believes them truly devout and *SPIRI-* 'TUAL; whereas indeed they are but statues 'and apparitions of Devotion.

Now God forbid that I should judge such a man as this (if he but follow his own directions) to be in a way destructive to his soul, when he professeth to aim at true *SPIRITUAL WORSHIP*, not contenting himself with *EXTERNAL ACTIONS* onely in the service of God. Though still I must needs say (notwithstanding such an Author as this amongst them) that (I think) the *Papists* do generally ruine themselves by resting upon externals, nay inventions in the service of God. So much for the cautions, and for the Character, as it concerns those that are under predominant Legality.

Now because the same character that will discover it at this height, will discover it also where it is in any less degree; and for that I have asserted that there is a mixture of Legality in the services of the best Christians and Saints of God, I think it good to improve this character yet further, for the discovery of that Legality which may be found in the

the Saints themſelves. That Legality of the Saints therefore which is diſcoverable and reprovable by this Character, is, 1. That I doubt not but ſome good men have a Conſcience of ſome ſuperſtitious obſervations, and I would not for all the world think the contrary, leſt I ſhould condemn the generat on of the juſt, and think too hardly of ſome dear Saints of God. And I muſt needs confeſs, there is too much occaſion given men to run into this extream of Superſtition, by the irreverence of others (perhaps good men) in the ſervice of God. How ordina ily do many ſit at prayers in the Church, when they are not neceſſitated by weakneſs, or any other occaſion? and with their Hats upon their heads. Now how eaſily may this give occaſion to others that take offence at this irreverence, out of a fear leſt they ſhould not be reverent enough in the ſervice of God, to approve of kneeling at the Sacrament, which I doubt not but many good men may be very zealous for, as alſo for bowing at the Name of Jeſus. But yet I reckon that good men are in greater danger of Legality in the matter of Moral duties, then in ceremonies and ſuperſtitions; for though I have acknowledged that ſome good men may have a conſcience of ſome ſuperſtitious obſervations, being miſled by the care to be ſufficiently reverent; yet to be greatly ſuperſtitious in Goſpel-days, is a ſhrewd ſign of a rotten heart, and ſo not ſo incident to good men. *2dly.* For the duties of the Moral Law, good mens Legality lies in two particulars: 1. When they have performed a duty rightly and ſpiritually, they are apt to reflect upon it with a ſpiritual pride, and ready to lay too much ſtreſs upon it, and to think that now God muſt needs grant the Petitions they have asked; whereas perhaps they have anſwer enough in the

the very ſweetneſs of the duty it ſelf, and the communion with God which they have enjoyed in it; and therefore if they are not humbled after ſuch a duty, to ſee their great unworthineſs notwithſtanding all they have done, they are ſo far guilty of Legality; Or which is more uſual, 2*dly*. The Saints too often content themſelves with doing their tale and number of duties, praying morning and evening, perhaps reading ſo many Chapters, but are not ſpiritual in what they do, watching over their hearts that they worſhip God in a right manner with thoſe ſpiritual affections ſtirring in prayer, that attention in reading that ſhould be; this is commonly known by the name of reſting in duties; this is Legality, and yet I think that which is found more or leſs in all the Saints; and ſo far indulged to themſelves by ſome Saints, till at laſt they have a general deadneſs and benummedneſs in all their Graces, and then they fall into ſad complaints of deſertions, and run into a maze and a Labyrinth of doubts and troubles of mind, which perhaps they get not out of for ſome years together. As for thoſe Saints that pick and chooſe amongſt the Commandments, that are high-flown in their notions, and yet err groſly in matters of common Juſtice and honeſty, that are indeed (not only ſlanderouſly reported, or unworthily ſuſpected to be ſo) diſobedient to Magiſtrates, with other like irregular Chriſtians, I have nothing to ſay to them here. I refer theſe to the head of hypocritical Legalliſts, that expect to be juſtified by a partial obedience to the Commands of the Moral Law, *theſe not being ſpots of Gods Children.*

There are other miſcarriages of the Saints in duties that are to be referred to their Legality of Spirit,

Spirit; as for inſtance, if they chance through extraordinary occaſions to have miſſed the time of prayer morning or evening, to have miſſed the reading their number of Chapters, or doing any good task which they had laid upon themſelves, then they have a great fear and terror, leſt God ſhould be angry and diſpleaſed with them, though indeed Mercy was attended inſtead of Sacrifice; but ſuch as theſe belong to another head or character of a Legal Spirit, to wit, a Spirit of Bondage, which I ſhall come unto anon.

I have now perfectly done with the firſt Character as to its explication, proof, and application, both to Legality predominant, and that which is found in a leſs degree, in which I may be thought tedious enough: Onely I would not leave ſo much as a cavil, without ſome endeavour at leaſt of an anſwer to it. Now I am ſenſible that thoughts may ariſe in ſome, as if this whole particular were impertinent.

Obj. Whoever thought before (may they chance ſay) that Superſtition was Legality? that a partial performance of the Moral Law, either by the leſs ſtrict, or more ſtrict Moraliſts, was Legality? If men would ſeek to be juſtified by the Law, they would endeavour at leaſt to keep the whole Law; and if they knew they fell ſhort of it, as thoſe prophane wicked men which you mention out of *Iſaiah*, *Jeremiah*, and other places, that were very wicked did, and yet reſted in Ceremonious performances, and external Priviledges, theſe indeed deſerve the Name of wicked men, but not of Legaliſts, or ſuch as ſeek juſtification by the Law.

Now to this I anſwer, and I ſhall ſay but little more then what I have ſaid before; 1. 'Tis true,

none ought to seek Justification by the Law, but those that have perfectly kept it hitherto, and undertake to keep it for the future part of their lives. 2. If any seek justification any other way, they do but be-fool themselves. 3. But yet the *Jews* and *Galatians* did seek justification by Works, by the Law, AS IT WERE by the Works of the Law; else the Apostle had disputed against no adversary: And yet they did not pretend to perfect and unerring obedience. So I reckon the objection is answered already, that men may seek Justification by the Law, that have not, nor think they have the exact Works of it. But yet to give some overplus of answer: There being a generation of men that do seek Justification by the Works of the Law, yea, forasmuch as all men are apt to seek it this way, it must be in some kind of actions or other: Now I have shewn that these very men that are taxed for Legality by the Apostle, *viz.* the *Jews* and *Galatians*, they were also taxed for their being so much in love with ceremonies and superstitions, and with external obedience (onely) to the Moral Law; and I cannot learn wherein else their fault of Legality lay; therefore this must be their Legality: For it is certain they must vent their Legality in something, in some way or other; and I finding no other great way of theirs, but one of these three, *viz.* ceremonies, superstitions, and external conformity to the moral law, which all agree in this general nature of an external and fleshly service, such as doth not reach the heart, conclude that their way branches it self forth onely into these three particulars. Besides I have shewn that there was a continual succession of Legallists from the beginning, & they all agree in this general of external service, therefore this must be the very matter of their Legality. And

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for full proof, having shewn what is the form of Legality, to wit, expecting the reward as of Debt, or Merit. I have found out this form enlivening and quickening this fleshly matter of the Legallists service and obedience to God. Thus I have shewn how the ceremonious *Jew* with his appointed Ceremonies and invented Superstitions, *Micah* in the Book of *Judges*, and the Legal *Jew* in the Prophesie of *Micah*, made no doubt but to DESERVE very well the favour of Almighty God. The Partial Moralists in *Isa.* 58: wonder that God should not accept of their fastings, and take it very heinously when they had so well deserved it, that they should be so unexpectedly slighted & dis-regarded. So would the *Papists* and our selves (many of us) wonder, that upon crying, *Lord, Lord open to us*, after we had been so superstitious and ceremonious in his service on earth, we should be shut out of the Kingdom of Heaven. I come now to the second Character.

The second mark or sign of a Legal Spirit by which it may be found out, is this, That it is proud and impatient in the service of God. I shall give Scripture-proof that a Legal Spirit is proud and impatient, and Scripture-instances. For a sinful creature to think that it can merit, is pride in it self; yet this I have proved already, that the *Jews* and *Galatians*, and all that practise Legality, are for the Doctrine of Merit, and they make no doubt but they shall very well deserve the favour of God; some by their rich Sacrifices and high Superstitions, others by their external obedience to the Commands of the Moral Law. *Surely* (saith *Micah*) *now God will do me good: God I thank thee that I am so much better then other men*, saith the Pha-

see, and upon this challengeth his acceptance, they take it for granted that God cannot but be well pleased with them. This is their pride in its direct and formal act. But now, what if the Lord shew them some dislike? Why there we shall see their pride in its effects, impatience, anger, weariness, sullenness. I gave one instance of displeasure against God in the former character, *Isa.* 58. 3,4. *Wherefore have we fasted* (say they) *and thou seest not? Wherefore have we afflicted our soul, and thou takest no pleasure?* They seem to take it very ill at God's hands.

Another instance we have in *Cain*, who when he found that God did not accept him with an answer from heaven, as he did *Abel*, he is sullen, and dogged, and falls into an angry and malicious passion; *Cain was very wroth, and his countenance fell*, *Gen.* 4. 3, 4. and in ver. 6. God comes graciously to argue him out of this angry and sullen fit: *And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen? If thou dost well, shalt thou not be accepted?* Do but as *Abel* hath done, offer in faith, offer thy heart with thy Sacrifice, and thou shalt be accepted as he was. No, but *Cain* ('tis like) thought he had done well enough in *bringing the fruit of the ground an offering unto the Lord*, and that he might very well have deserved to be accepted as well as his younger Brother; and therefore he continues his wrath and malice, and perhaps if he could have had his will at the great God (for it was against him that his passion was chiefly stirred) he would have discovered the utmost malice against him. But because he could not, his poor servant, and true spiritual Worshipper *Abel* must rue it, and he takes his first opportunity, and kills him, ver. 8.

Others

Others again of *Cain's* gang, Legal-Worshippers, when they have found that God did not accept them (as they thought he might well have done) they are quite weary of his service, and cry out with those in *Malachi*, chap. 1. ver. 13. *Ye have said also, Behold what a weariness is it! And ye have snuffed at it*: And so *Amos* 8. 5 they cry, *When will the new Moon be gone, and the Sabbath, that we may set forth Wheat? Will such hypocrites* (think you) *pray always? Will they always call upon God?* No, *where a man doth not find acceptance, he will be at last weary of waiting.* Now, though whosoever comes with faith and love and an hearty good-will, shall be sure to find acceptance with God, yet an hypocrite, or a Legal-Worshipper shall never find it; and therefore he will be apt ever now and then to grow weary, if not quite to cast off the service of God. I shall instance in a proud speech of one that was quite weary, it was the King of *Israel*, 2 King. 6. 33. *And he said*, (speaking of the Famine in *Samaria*) *This evil is of the Lord, and why should I wait on the Lord any longer?* It seems, say Commentators, that *Elisha* had made the King some promise of deliverance from the Famine after a while, and the King had waited for the fulfilling it; but at last the King seeing the extremity of the Famine upon the woman that eat the flesh of her child, he would wait no longer: Well, and how doth he vent this rage and impatience? Why, he would take off *Elisha's* Head. Wel, and what then? Would that cease the Famine? No; but saith he by his Messenger, *This evil is of the Lord*; God deals exceeding hardly and severely with us, therefore Ile cut off his servants Head. A goodly consequence!

and that which ſufficiently argues againſt whom chiefly his anger was aimed, even againſt the Lord himſelf. Now that this anger, impatience, and wearineſs in the ſervice of God, is an argument of Legality, is clear, for that pride is the root of it, namely ſuch a pride as by which we think there is very good reaſon why God ſhould accept of us, and no juſt reaſon why the Lord ſhould deal thus ſeverely with us; which if it doth not contain Legality, or opinion of merit in it, I deſpair of making any proof in this buſineſs; and yet I ſhall not onely give this proof by way of argument, but clear Scripture-proof that this impatiency proceeds from Legality; it is in *Hab.*2.3,4. *Behold the viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lye; though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*: This was the very caſe with the wicked King laſt inſtanced out of 2 *King* 6.33. *if the Viſion tarry, wait for it*: But now it follows *ver.*4. If you will not wait, if your ſoul be lifted up in you with pride and impatience, why this *ſoul that is lifted up, is not upright in him*; this Spirit is quite contrary to the Spirit of a juſt and juſtified man: *But the juſt ſhall live by Faith*; that is, will be patient in ſuch ſtraits; this is the great famous place which the Apoſtle *Paul* makes uſe of to prove Juſtification by Faith in three ſeveral Epiſtles, *Rom.*1.17. *Gal.*3.11. *Heb.*10.38. *Ergo*, Impatience, wearineſs of the ſervice of God is a great argument and ſymptom of a Legal Spirit in the ſervice of God, the thing that we have now under demonſtration.

Now to apply this Character: So far as thou findeſt thy ſelf ſloathful, ſluggiſh in the ſervice of God, ready to draw back, and to be weary of well-doing, contentious againſt God, with *Job*; angry as

as *Jeremy* and *Jonah* were in their fits of distemper. So far Legality is discovered to be the principle of serving God. For the Spirit of the Gospel is humble & chearful; *I will bear the indignation of the Lord, because I have sinned against him*, saith the Church in *Micah*, ch. 7. 9. If God defers to hear and answer prayers, yea gives denials, yet the true Saints of God think it their duty to wait patiently on the Lord, and to find out the cause of these denials in themselves: Christ calls the woman of *Canaan* Dog; *Truth Lord*, saith she, *yet the Dogs eat of the crumbs*: And this is commended for an high piece of faith, *Mar.* 7. 28 I join these Scriptures of Old and New-Testament together, and use them promiscuously for proof of the same thing, because it is plain there were spiritual Worshippers under the Old-Testament, as wel as there are Legal-Worshippers in the new.

Now in a consonancy to, and connexion with this latter part of this last Character, *viz.* the irksomness, heavines, and wearysomness that there is often found in a Legal Spirit as to the service of God, I might make this a third Character, That a Legal Spirit is weak and feeble, and devoid of all strength in the service of God: But I shall make this rather an Observation then a Character of a Legal Spirit; yet I shall insist somewhat upon it.

I say then, That the Legal-Worshipper is faint-hearted & weak in the service of God, like *Ephraim* in *Hos.* 7. 11. *as a silly Dove without heart*; and it may very well be, for the *joy of the Lord* alone *is our strength*, *Neh.* 8. 10. Which joy the Legallist never partakes of, having never any true sence of divine acceptance: And indeed, what strength can the Law give, us that is now, through our fall, become

The Legal spirit is without strength in the service of God.

a poor, weak, feeble thing it self? *What the Law could not do in that it was weak through the flesh*, &c. Rom. 8. 3. The Law became weak through our sinful flesh, so that it can neither justifie, nor sanctifie, and it gives no quickness at all in the service of God; it gives quickness to the body of death indeed, and to the motions of sin in our members, as it is *Rom.* 7. 5. but none at all to serve God with. The Apostle therefore appeals to the *Galatians* experience, that they never received the Spirit by all the preaching of the Law which they had amongst them, *Gal* 3 2. And this was the very reason of God's making a new Covenant, of his removing his old Dispensation by *Moses*, which was so full of Law, and so like a Covenant of Works, *Heb* 7. 18, 19. *For there is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof; for the Law made nothing perfect.* Thus the Law being weak, the Legalist must needs be a weak, imperfect thing in the service of God. But now it is said, *They that wait on the Lord* by Faith, *shall renew their strength; they shall mount up with wings like Eagles; they shall run, and not be weary, and they shall walk, and not faint.* Isa. 40. 31. *He that believeth on me*, saith our Saviour, *out of his belly shall flow Rivers of living water; this spake he of the Spirit, which they that believed on him should receive*, John 7. 38, 39. The Gospel of Christ is, and in its proportion ever was so far as at any time it was understood and embraced in the times of the Old Testament the Ministration of the Spirit. In *Col.* 1. 11 the Apostle prays for his *Colossians*, that they may be strengthened with *All* might according to his glorious power; in the Gospel there is *ALL MIGHT* and a glorious Power to strengthen and quicken the Saints with; no wonder therefore if this

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quicken and encourage them mightily in the ſervice of God, beyond what ever the Law can do for its dependants and admirers.

I might here take fair occaſion to diſcover what infinite quickning conſiderations and motives the Goſpel carries in it unto the ſpiritual ſervice of God beyond what the Law could afford: But ſeeing I do not ſo much as make this a Character, I ſhall not take the liberty to enlarge further upon it.

I ſhall onely now acquaint the Reader why I do not make this a Character, and then paſs on. And truly one great reaſon is for the ſakes of ſome good people, I may ſay very many that we have amongſt us, who, if we ſhould make this a Character of a legal ſpirit, that it is weak, ſluggiſh, heartleſs in the ſervice of God, that it is not lively, active and vigorous; they would preſently apply it to themſelves, and cry out that they are legal, for that they find themſelves that they are juſt thus; whereas yet it is true, that every true Saint, the meaneſt Saint in the World hath more life and vigor of heart in his ſerving God, then the devouteſt and ſtricteſt legaliſt in the World: And what if I ſhould ſay, in comparing the two Diſpenſations of the Old and New-Teſtament, that there is never a Goſpel-Saint ſince the day that the Spirit came down upon the Apoſtles, but hath more life and ſpirit or it is his fault if he have not) then the higheſt true Saint under the Old-Teſtament? Would not that Scripture bear me out in it, which ſays, that *John the Baptiſt was the greateſt that ever was born of a woman before him, and yet that the leaſt in the Kingdom of Heaven* (which is often interpreted of the Goſpel-ſtate of the Church) *is greater then he, Matth.* 11.11. And would not that other Scripture countenance it, which ſaith, *The feeble*

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shall be as David, Zech. 10. 8: And accordingly I might affirm, that if these complaining Saints had but the true courage of Saints, and the true Character of themselves, and at the same time the Character of the highest legallists, yea of the most spiritual Saints under the Old-Testament, they might truly conclude that their Religion was of an higher strain then either that of the one, or of the other *; and so this observation might wel serve for a Character to them: Yet because the Saints of God do not always understand, nor are able to make a judgement of their condition, and for that I aim onely at such Characters as may be useful to persons for trial of themselves, as I shal at present let this pass without pressing it any further, onely I could wish these multitudes of grovelling, creeping, complaining Saints, were wel chid and awakened, for they make Ministers that they cannot preach free Divinity, lest they should perhaps grieve them: And I verily believe that it hath spoiled many a good Sermon, that would have been far more lively, both for the conviction of wicked men, and the quickening of other good Christians that could have born it, and done wel with it, meerly the stuffing it with cautions, and qualifying many brave expressions, lest some of these weak tender Christians should be offended; which tenderness in most, is rather a delicacy of spirit, then the quick sence of a wounded Spirit, which indeed must be tenderly dealt with. Good men many of them have gotten such effeminate Antinomian Consciences, that they cannot bear sound Doctrine; many Gospel strains are legal in their apprehension. But I must forbear this language, lest I have little thanks for not making this a Cha-

* If any will make any abatement of this observation in the height of it, as that the advancement of the least Saint in the kingdom of Heaven above *John* the Baptist, should be meant of Gospel-priviledges, let them do as they see cause.

a Character; I shal onely say, before *I* pass off, that methinks when we serve the great God upon terms of Mercy and Grace, when he offers us pardon of our sins, and the salvation of our souls freely, we should be mighty chearful, and quick, and diligent; when we consider our high calling, to be the children of God, heirs of God, and joint heirs with Christ, it should mightily quicken and enoble our Spirits; *Seemeth it a light thing* (saith *David*) *to be a Kings Son-in-Law, seeing that I am a poor man, and lightly esteemed?* 1 *Sam.* 18.23. And certainly it argues a great want of faith & hope, not to be very much quickned with these considerations; but *I* pass on.

And as *I* have now avoided making this a Character, which I might have made one; so I shal endeavour to un-make another that hath been made one by some, or at least to unmake it in part.

A false Character of a Legal Spirit.

They would make this another Character of a legal Spirit, That it is selfish and mercenary in the service of God, onely works for wages and for the reward, but doth nothing out of pure love, nobleness and ingenuity. I have heard it delivered in a great Assembly as a great observation, That *self-love hath no more Religion in it than an Horse.* That is, as I understand it, so far as a man acts towards God for any good that should accrue to himself; so far his Religion is unacceptable. Now for the word *ONELY*, I confess I know not what to say to that, how that should be a good Spirit that worships and serves God *ONELY* for the reward. But I suppose, they that speak undervaluingly of this Principle, do mean, or at least should mean by the tendency of their Discourses, that it is a legal Principle to serve God in hope of the reward; or for the reward, and that so far as we serve God from this Principle, we are legal, or at least we mis-

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carry in so doing. And indeed to shew that I do not slander a party, I have heard several Discourses wherein this hath been hotly argued, that it is not a right, or at least not a Gospel-Principle to serve God for fear of Hell, which is to me all one as to serve him in hope of a reward; for to avoid Hell is a negative reward, as the enjoying Heaven is a positive. Now for my part, I think (whatever we may account of self-love when it is the onely principle) yet that it is a very good principle in other honest company, and withall I think that there is no Saint upon earth that doth act towards God meerly upon the principle of self-love, which I shall shew by and by: But I will say more yet, and that is this, That I think self-love, or acting for the reward, and to labour in hope, as the Husbandman doth, who not onely laboureth in hope, but for his hope or for that which he expecteth, else he would not have taken that labour) I say, to act for the reward, or in hope of the reward, and so likewise that we may avoid Hell, needs not so far the association of other Principles to countenance and credit it, as if it were not it self a right Gospel-Principle; for I think, to be encouraged by the reward which the Gospel promiseth on purpose, that so we might be encouraged, argues a true Gospel-spirit, answering the Gospel-motive; and so that outward motive from the Word or Promise, becomes an inward Principle.

It were endless to quote the Scriptures that encourage us in holiness by the consideration of glory to come. *Be thou faithful to the death, and I will give thee the Crown of Life*, Rev. 2. 10. One more; *That which ye have already, hold fast till I*

come:

come; *and he that overcometh and keepeth my words unto the end, to him will I give power over the Nations, (and he shall rule them with a rod of Iron) even as I received of my Father, and I will give him the Morning-Star*, Rev. 2 25,26 27,28 So it is likewise a Gospel-principle to serve God that we may avoid Hell: We have both together, to get Heaven, and avoid Hell, made Gospel-motives, *Heb.* 12.28,29. *Wherefore we receiving a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.* And it is the advice of our Saviour, *Luk.* 12.5. *To fear God who can cast body and soul into Hell; and for that* reason, *I say unto you my friends, fear him*; they are our Saviours Words, *Luke* 12 4,5.

Now with whatever fair shews and pretences men may impose these Doctrines upon themselves or others, that they must not serve God for fear of Hell, nor hope of Heaven; I look upon Satan to be the Forger of these devices; for if he can get us once out of the fear of Hell, and out of the hopes of Heaven, hee'l make no doubt to bring us into what temptations soever he shall intice us with.

And I would fain know what the other principles are, when these are removed upon which we should be constrained or engaged to serve God. There is indeed one more left very considerable; but these men that dislike the hope of reward, and fear of punishment, will not like this neither; and it is because it is the duty of the Creature to serve its Creator, whether he promiseth any reward or no. Now this will not look neither like a Gospel-principle, being the very

very Law of Creation. Well then, what principles will they suggest for Gospel-principles? Why such as these, Love, and Ingenuity, and Gratitude, and apprehending an excellency in the wayes of God. Now I confess these are good principles, and these are right Gospel-principles, the fruit of the Spirit is love; *And, we love him, because he loved us first*, 1 John 4.19. which is gratitude; *Shall we continue in sin because we are not under the Law, but under Grace, and that so Grace may abound? God forbid.* This were highly disingenuous, *Rom.*6.1.15. *And in keeping thy Commandments, there is great reward*, Psal.19.11. There is a sight of the excellency of the precept. But pray observe, that *where nobleness and ingenuity is the onely Principle of Actions, there is no necessity for any thing to be done at all*; for actions of nobleness, and ingenuity, and gratitude, come under no Law, but are left free to the Agent to do, or not to do; only that hereby as he doth them or not, the Agent will discover whether he be of an unworthy Spirit or no. And thus these men have brought things to a fair pass, that God is to be served under the Gospel onely upon courtesie, so that any that will, may slip their neck out of Christs yoke, and their back from under his burthen, or else they must acknowledge that men ought to serve God, because there is a *MUST* upon it; 'tis our duty as Creatures, if we will not, there is an Hell to punish; but to encourage you in it, if you will, there is an Heaven to reward.

And what if a Legal Spirit go to work with these principles ONELY, as indeed I think he hath no other, and that he may have all these

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in a degree, *viz.* the ſenſe of his Obligation as a Creature, the fear of Hell, and ſome general hope of Heaven: I ſay, What if he may have all theſe principles, are they evertheleſs good or unſuitable to the Goſpel, becauſe he uſeth them? If he uſed them to good ends, or uſed them aright, they would do him good, as well as they do others good; the reaſon why theſe do him no good, is, for that in the uſe of the ſame principles in the general, which a good man may uſe, A Legaliſt hath always theſe three groſs defects that undo him. Firſt, though the hope of Heaven in general, as a place of happineſs, may ſomewhat quicken him in what he doth, yet he hath no true notion or apprehenſion of Heaven, that the happineſs of it conſiſts chiefly in likeneſs to God, in holineſs, which if it were his notion of Heaven, he could not find in his heart to deſire it, much leſs to endeavour after it. The ſecond groſs defect is this; All the endeavours that he makes to pleaſe God in one thing or in another, (as I have inſtanced in ſeveral wayes) never reach to a thorough heart-work; whereas that is the chief thing that God looks after, becauſe he is a Spirit, & the Father of Spirits. And the laſt thing is this, That yet, for all this ſlightineſs & hypocriſie of a Legal Spirit, the very rule that he proceeds by in his expectations of his Reward, is, That *God is bound* to give it him, *if having well deſerved* it at his hands. Now what though a Legaliſt may make uſe of the ſame principles that an Evangelical Spirit doth unſucceſsfully, yet what ſhould hinder but the Evangelical Worſhipper may uſe the ſame principles rightly, and with acceptation from God?

Three ruining defects in the ſervice of a Legaliſt.

May not a good thing be abuſed, or not right
uſed? And doth this deſtroy the nature of it

Let us now a little examine the word Merce-
nary, becauſe indeed it ſounds harſh-
ly, as if it were a low principle for a Chriſtian
to act towards God by; and then we will ſee
briefly, what other Principles there are in con-
junction with it in every true Saint of God.
The word Mercenary, ſounds ſo ill meerly from
the common uſage of it, not ſo much from the E-
tymology or native ſignification; the Natural
ſignification of it is, when any one acts for wa-
ges, or for a reward: the uſe of it is when a man
that is engaged to do courtiſies, or at leaſt ſtands
not in any need to receive courteſies, will yet do
no good turns for any, without a good reward
in his hand, or well aſſured to him; nay per-
haps, will do any miſchief, if he may be well
rewarded; ſo that Mercenarineſs is a Vice al-
wayes contrary to Nobleneſs, that is, more free
to do, than receive courteſies, and often contra-
ry to juſtice; but now this Mercenarineſs, eſpe-
cially as contrary to nobleneſs, is a Vice oneſy
or chiefly amongſt equals, and thoſe that ſtand
not in need of one another; as for thoſe that
are far inferiour, it is pride with them to be un-
willing to receive courteſies, or rewards; for
wherefore are any advanced in place, but that
they may do good to thoſe that are below
them. 'Tis no diſhonour at all for a poor man
that wants bread, to hire out his labour for a re-
ward; nor for a child that is bound, to do what
his father commands, to be encouraged by any
reward that his father propoſeth to any acti-
on.

Now

Now, let us apply these things to the business before us, and we shall see how ill, or how well Mercenarines becomes us in our service of God: First of all, we are not here to consider the Saints as doing evill things for a reward, that is the worst Mercenarines of all; no, but they serve God for a reward. Now wherein can the sordidness of this Spirit lye; is it that we need not to receive courtesies at the hands of God? or that we cannot endure to receive a courtesie which we know we are not able to requite? Such a strain of nobleness there is sometimes found amongst men, but if we should aim at such a strain of nobleness with God, How will such men ever offer to receive heaven, especially when they did not work for it, which makes it far more obliging? Truely, in my minde, it is very high pride for a poor creature, that is poor, and blind, and naked, and in want of all things, that, when God offers to supply his poverty, to cure his blindness, to cover his nakedness, he shall not be exceedingly over-joyed at it; and seeing that these supplies are of this nature, that they cannot be compleatly obtained till we come to heaven, nor yet certainly obtained, except we persevere whilest we are here, to labour after them, it seems a strange wantonness to me that men should not labor, and own it that they do labour for them, as the command is, *Labour for that meat which perisheth not*, *John* 6. 27. 3. The truth is, I cannot apprehend any fault in this principle of acting for a reward, except it should have that formality or *Quatenus* in it, that it is for a reward as of debt. Doth the Scripture any where complain of any of the servants of God, that they

No fault in labouring for the reward, except it be for the reward of a debt.

they ſerved him for what they got by him? Or forbid them to ſerve him for this reaſon, becauſe they got by him? 'Tis true, our Saviour upbraids ſome of his Followers, that they followed him *becauſe of the Loaves*, *John* 6 26. But if they had been followers as well of his Doctrine and Life, as they were of his bodily preſence, though it had been as well for the Loaves of Bread for a natural life, as of the Bread of Life from Heaven, they had never received ſuch a check.

'Tis onely an accuſation made by the Devil, that *Job* ſerved God for what he got by him. *Doth Job ſerve God for nought*? Haſt not thou made a Hedge about him? &c. *Job* 1. 9, 10, 11. And what if *Job* did ſerve God for this reaſon partly? Is it not better to ſerve God for ſomething, then to ſerve the Devil for nothing but lying-pleaſures, and Hell at laſt? But, as I intimated before, ſo now I affirm, That no true Saint of God acts towards God onely from this principle of Self-love; there are other Goſpel-principles that are in the heart of every Saint more or leſs, as love to God, ingenuity, gratitude; yea, there are in ſome, ſtrains of higheſt nobleneſs and generoſity. *We love God* (ſaith the Apoſtle, 1 *John* 4. 19.) *becauſe he loved us firſt*; there is Love and Gratitude? *Shall we ſin that Grace may abound? God forbid.* This I have ſaid to be ingenuity. There have been Saints that have demonſtrated to all the World that they did not ſerve God barely for a reward, either for a temporal reward, no nor for that which is Eternal in ſome ſtrains of obedience; for the temporal reward, I think all the Saints do uſually diſcover this, becauſe they look

look upon it as their portion, when they come into the service of God, to meet with sufferings in the World; and there is an evident instance for this in *Job*, whom God made an example of the greatest outward, yea and inward troubles too in a great measure, for this very end, as one great reason, that he might make the Devil a lyar, who accused *Job* to have served God only for these many blessings which the Lord had conferred upon him, as we may see in the 9. 10, 11. ver. of that 1. of *Job*; *Put forth thine hand* (saith the Devil to the Lord) *and touch all that he hath, and he will curse thee to thy face*; which yet *Job* never did, though yet the Lord did more against *Job*, then here Satan desired to have done. But *I* shall touch at higher instances, they are those of *Moses* and St. *Paul*; The first of which was content to have *his Name blotted out of the Book of life*, *Exod.*32. the other to *be accursed from Christ*, Rom. 9. 1, 2, 3. each for their Brethren, their Kinsfolk according to the flesh, that so God might be glorified in their salvation; *Ergo*, whilst these men were thus spirited, they served God rather for his glory, then for their own salvation; for they that would fain have been instrumental to serve others by their preaching and exhortations, and yet were content for their sakes, so they might be saved, not to be saved themselves, did not serve God in preaching to men, for their own salvation onely, chiefly, nor indeed at all, whilst they are thus considered. Here you see I acknowledge thus much to the *Antinomians*, and I think *I* meet them half way, and *I* would it might satisfie them; *I* acknowledg

that no Saint acts to God purely from a Principle of self-love; there are other good Principles in association with it; and in the next place I acknowledge that, some Saints may act, at least in some strains, so nobly, so generously, as to serve God faithfully, and yet not mind their own salvation at all: witness *Moses*, and Saint *Paul*, and *Job* as to temporal good things at least.

Moses and St. *Paul* their noblenes in serving God.

But yet upon these instances of Saint *Paul* and *Moses*, I would make these Observations. 1. That high strain in which they both met, was but occasional, and upon a supposition: it was no constant rule by which they walked; *Moses*'s strain was this, That if God would destroy his people, he should e'ne destroy him too; if he would not pardon their sin in making the calf, he should e'ne blot his name out of the Book of life: there was such a near conjunction betwixt himself and his flock or people, that he could not endure to out-live them: nay, perhaps that he did not desire to go to heaven without a considerable number of them: here was as it were a provocation to his noble love of his countreymen. But I would fain know how this strain could be any rule to *Moses* in his walking? Or whether it signifies thus much? That he did not for his own particular, in his conversation, endeavour to please God with this design partly, that he might obtain eternal life. Nay, is it not expresly said of *Moses*, Hebr. 11. 29. *That he had respect unto the recompence of reward*? So I might say of Saint *Pauls* action, that it was a strain onely upon a supposition, which supposition not coming to pass, nor possible could be no ground for a Series of actions: For this was St.

Pauls

Pauls action; upon ſuppoſition that the Jews might be ſaved by his damnation, he was content to be accurſed from Chriſt; which was a ſuppoſition impoſſible, that for the ſake of a man that had been, and ſtill was a ſinner, thouſands of ſinners ſhould be pardoned and ſaved. 2. It is not perfectly out of queſtion, Whether *Moſes* his action were warrantable: I have ſeen Commentators who ſay, that, *This great zeal of his, might have ſome mixture of corrupt paſſion in it, which might make him to ſpeak unadviſedly with his lips*, Pſal. 106. 33. And methinks there is ſome ſign of a reproof of this expreſſion of *Moſes* in the very place where he ſpeaks it, *Exod.* 2. 32. For that the Lord in the next verſe, ſeems to repeat *Moſes* his words, with a reflection upon them, as when any is angry at expreſſions, they wil be apt to repeat them again with a diſpleaſure, *verſ.* 33. *And the Lord ſaid unto Moſes, whoſoever hath ſinned againſt me, him will I blot out of my book?* Why ſhouldſt thou deſire to be blotted out? So I might perhaps aggravate Saint *Pauls* action: Why ſhould he deſire to be accurſed from Chriſt, that others might be bleſſed by Chriſt? Why ſhould he expreſs his love to the Jews in ſuch an high inſtance, eſpecially when it could ſtand them in no ſtead. Nay, for my part, I know not whether it be lawful for any man to be content for any ones ſake to loſe heaven, or be caſt into hell: methinks it is a piece of ſelf-hatred, or at leaſt too high a breach upon that innate principle of ſelf-love which God hath planted in the ſoul. And certainly that inſtance of love in our Saviour his dying for us (which yet was the higheſt inſtance in the world

of regular love) was not of ſuch a kind as this; for he did not dye for us to remain accurſed, but under-went the curſe, that ſo he might procure the bleſſing for his people, yea, and for himſelf, *Hebr.* 12. 2. *Who for the joy that was ſet before him, endured the croſs, and deſpiſed the ſhame.* But in the third place, not to undertake to cenſure Saint *Paul*, eſpecially in ſuch an action, where, if there was an error, it was onely in exceſs of love to men's ſouls, and high nobleneſs and generoſity. I may ſafely adde this, that I profeſs I cannot ſee how his action, or that of *Moſes* are imitable by us; for I know not by what rule we are obliged, or ſo much as permitted to do any ſuch action: though ſome would perſwade us that we are obliged to be content to be damned, that God may be glorified: thus far I ſhall go with them, *That it is every ones duty to be ſo humble, as to think that if God caſt us into hell, he doth us no wrong*: But I cannot go ſo far in compliance with their fantaſticall expreſſions of love, and ſubmiſſion to God, and deſigns for his glory, as to ſay, that if God may be glorified in my deſtruction, I am content, *&c.* Alas! What good can my deſtruction do to God? Or what glory can God have in deſtroying me, if I walk ſincerely with him? and therefore theſe are but fooliſh ſuppoſitions, and idle offers, which perhaps ſome good people may make; much-like thoſe in another caſe of enjoying communion with God, they will ſay, If God were in Hell, his Preſence would make Hell to be Heaven; and they had rather be in Hell with God, than in Heaven without him. People had better ſhew their love to God, and their

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humility in those actions and duties which he calls them unto, then in such suppositions and fantastical expressions and imaginations as these: That is the third observation, I see not how this action of *Moses* or St. *Paul* are imitable by us.

4. Neither were they in constant practice by themselves, or at least they were not the onely principles which they acted by; for *Moses* I have proved already that he had respect to the recompence of reward, and that encouraged him in doing and suffering for God. And as for St. *Paul*, we find him *pressing towards the mark, for the prize of the high calling of God in Christ Jesus*, and exhorting others so to do, *Phil.* 3. 14, 15. And though I doubt not but St. *Paul* did preach the Gospel willingly, yet he tells us that he did not preach meerly as a free-will-offering to God, but there was a necessity upon him, he *MUST* do it; *Though I preach the Gospel* (saith he) *yet I have nothing to glory of*, (as if I had done a thing that I was not bound to do) for necessity is laid upon me, *a dispensation is committed to me, yea woe is unto me if I preach not the Gospel*, 1 Cor. 9. 11. And so we find in the same chap. ver. 24. this advice; *So run that ye may obtain*; which argues, that the obtaining the prize not onely may be, but ought to be in our eyes; and ver. 27. he tells us of himself, *that he kept under his body, and brought it into subjection, lest himself should be a cast-away*. So that you see, besides these high Principles of nobleness, ingenuity, gratitude, (which are all good and excellent) yet there are other principles that are good and commendable, yea,

Evangelical *, such as these, that it is our duty, and that else there is a wo pronounced against us, that we may obtain the prize, that we may not be cast-aways. I shall just give a brief account of the order of principles in a Christians acting for God, as I apprehend them to lie, and then shew why this of mercenarineſs cannot be made a Character of a Legal Spirit, and then come to give some more true Scripture-Characters. Now I suppose that the order of Principles in every Saints heart is this; 1. He considers himself a Creature, and so bound to obey his Creator; and since God hath alwayes proposed some reward to the keeping, and threatning to the breach of his Law; therefore these three principles may go hand in hand together; and these are the first Principles that any is to begin with in serving God: Now I think there is no exceeding in any one of these Principles; a man cannot be too sensible of his obligation as a Creature to serve his Creator; a man cannot be too sensible of the greatness of the reward, nor of the danger of Hell; yet I think every Christian hath somewhat more to move him in his service to God, then barely these three Principles; as for instance, some such as I have named, love to God, gratitude, yea many times nobleness of heart. We love God (saith the Apostle) speaking in the name of all the Saints, *because he loved us first, &c.* and these further Principles seem to follow in this order from

* When I say they are Evangelical Principles, I mean they are either so properly, or by way of reduction to, & consonary with *Evangelical Principles*, properly so called; they are at least allowed, if not brought to light onely by the Gospel.

The order of principles in every Saints heart in his acting for God.

The 3. first.

from the first, that when I am thoroughly convinced that it is my duty to live to *God*, when I consider what danger I avoid in it, what good I obtain by it, I am engaged to love that *God*, who takes such care of his Creatures, that he would not have them perish, nay, that he would not have them do their duty for nought; here is now another Principle, a Principle of Love, beyond the three first Principles: Again, I consider the greatness of the reward, the richness of the grace in providing it by the gift of Christ, the Fathers giving him, and his giving himself; the sending the Spirit into our hearts to perswade us, and win upon us to accept of this grace; all the care that the Lord takes about us; and hereby I am yet more and more engaged to love and gratitude: One may easily be here set all in a flame of love, not counting his life dear for such a *God*, for such a Saviour; if there be the least spark of Nobleness in one's natural spirit, it will enflame the whole soul to do some excellent service for *God*; not as the Legallist doth, supposing that hereby he shall oblige *God*, and that perhaps onely in some fantastical service, as rich sacrifices, or multitudes of superstitious observations; but the principle shall be onely an humble love and gratitude, and the action shall be a true useful, and ingenious action, wherein some real service shall be done for God.

Then Love.

After that nobleness

I shall give an instance in the Apostle *Paul*, in that place last mentioned, 1 *Cor.*9.17,18. a place where you have the Apostle doing two things, one of necessity, that had a wo upon it, if he did it not; so that whether he did it willingly or unwillingly, he must do it, and that was the preach-

preaching the Gospel; the other purely voluntary, and so free left him, that he might have done the contrary to what he did, and not have sinned at all; and that was as to his maintenance for preaching; he might have expected from them that they should maintain him; but he would not, he would maintain himself; and this he took such comfort in, that he calls this his glorying (as I take it) and he would rather dye, then that any man should make this his glorying void. Now the principle of this his action was not Legal, as if he thought by this to lay some obligation upon God, or his Lord Christ Jesus; for he knew that he was so far obliged to the Lord for his mercies, that he could never lay an obligation upon God. The principle therefore was onely this of gratitude and nobleness; he had such a good Master, that he could never do enough for; and therefore when he had sent him to preach the Gospel, which he must unavoidably do, the Apostle spyed out an opportunity of doing his duty herein more effectually, and that was, if he would preach the Gospel upon free-cost, though he was allowed by his Master to have demanded a reward; and now spying out this, how he might do an eminent service, which yet was a free-will offering, he catches at it, and will rather dye then let go this opportunity. Ver. 5. *It were better for me to dye, then that any man should make my glorying void*; upon which take this paraphrase of a learned Commentator; '*I have preached the Gospel on free-cost,* '*and would rather choose to famish by doing so, then be deprived of this way of advancing the Gospel*; and, *I* '*would not for all the world lose this comfort and joy, that*

'*I have*

I have preached to you, without receiving any thing from you. Here you see at the same time the Apostle can act from a principle of necessity, and also of voluntariness or nobleness; he preaches the Gospel from the consideration of a necessity, and he takes nothing for his preaching out of a principle of nobleness; and yet this second service is a real service, and advantage to the Gospel; not such a foolish thing as for men to whip themselves, or to offer to the shrine of some Saint, or to say such a tale of *Pater nosters, &c.* That therefore is another Christian Principle in acting for God, *viz.* Gratitude and Nobleness.

I shall onely mention one more, and it is this, When one hath been used to serve God, the wayes of God are so good in themselves, that a man will find a great sweetness and satisfaction in them; that they are the onely ways that perfect a mans nature, they are the only ways that are rational, he shall more and more see every sin to be a gross absurdity, according to that Scripture, Heb. 5. 14. *Strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern good and evil:* And believe it, this is an high attainment, to have a sense of what is good and excellent, and of what is evil and base; and to love the first, and hate the latter for it self; this is certainly the very love and hatred that God himself hath: Now though I have allowed that there are these three Gospel-principles of Love and Gratitude, Nobleness and Generosity, loving and hating things for their own desert, which men may arrive at; yet I dare not speak a light word of the three first principles mentioned

The last and highest principle of action is from the excellency of the work it self.

ed, especially of that first, *viz.* of serving God as our Creator, which I think wil be an everlasting principle of service after we have received the fullest reward. And for those principles of acting in hope of the reward, and to avoid Hell, I say first, as before, that they are good and warrantable, nay Evangelical principles of action; and therefore cannot (simply considered) be reckoned for legal principles; yet perhaps I might say this, in agreement with those that make them characters of a legal spirit, that if they could be discovered in any person to be the onely principle of action (as in *Ahab* and *Pharoah* the avoiding the Judgements that they were sensible of to hang over them, were visibly the onely motives of their religious acts) that person might be adjudged legal. But of this more when I come to speak of a Spirit of Bondage, which is the next Scripture-Character that *I* shall give of a Legal Spirit: Onely in the mean time *I* reckon that *I* have evinced that, taking it in the general, without that distinctness in which we are to proceed; so it is not a sufficient argument, nor any argument at all of a Legal Spirit to act towards God for fear of punishment, or in hope of the reward.

The third Character of a Legal Spirit.

I come now to a third Character of a Legal Spirit, and it is this, To be under a Spirit of Bondage, is an argument of a Legal Spirit. That this is an Argument or Character of a Legal Spirit, first let us see some Scripture-proof, and then *I* shall come to shew what a Spirit of Bondage is. Now for Scripture-proof; *I* think there is no Character of a Legal Spirit plainer in the Scripture then this; *I* reckon indeed that the first,

rſt, *viz.* That it is external and fleſhly in the ſervice of God, was a plain Scripture-Character; but *I* think this is rather plainer, in Gal. 4. 22, 23. *For it is written that Abraham had two ſons, the one by a bond-maid, the other by a free-woman; but he who was of the bond-woman, was born after the* FLESH, *but he of the free-woman was by promiſe: which things are an Allegory; for theſe are the two Covenants. The one from Mount* Sinai, *which gendreth to bondage, which is* Hagar; This is the Law-Covenant: *Ergo*, Legaliſts are under a ſpirit of Bondage, and they that are predominantly, or properly ſaid to be under a ſpirit of Bondage, are Legaliſts: the Propoſition is convertible, by reaſon that a ſpirit of Bondage is a property of a Legal ſpirit. Again, for a little more Scripture-proof: 1. 'Tis proved from its contrary; the ſpirit which is contrary to a ſpirit of Bondage, is a ſpirit of Adoption or Son-ſhip: Πνεῦμα υἱοθεσίας; now this Spirit of Adoption is a peculiar priviledge of the Goſpel; therefore the ſpirit of Bondage muſt belong to the Law, *Rom.* 8. 15. *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of Adoption, whereby we cry, Abba, Father*; which I ſhall make bold to Paraphraſe thus: Ye have not now under the Goſpel received the ſpirit of Bondage again, as ye did under the Law (for ſome of theſe Romans to whom he writes, were Jews) but ye have received the ſpirit of Adoption, whereby both you and I, (for the perſon is changed) and all Goſpel-Saints, cry *Abba Father*.

The Law *SO FAR* as it did reign over the ſpirits of good people in the days of the Old-Teſtament, brought them under a ſpirit of Bondage,

dage, *SO FAR*; and therefore the ve
ſame Saints that now were under a Spirit of A
doption, by the Goſpel, yet had been under
ſpirit of Bondage in the times of the Law in
great meaſure; unleſs we will make the perſon
TEE, to ſignifie ſpecifically, nor numerically
that is, of Saints like them of the ſame Natio
in times paſt, and not of thoſe very Saints in
perſon to whom he writes: but which way ſoe-
ver underſtood, it aſſerts that the Saints of Go
in the times of the Old Teſtament, were in
great meaſureunder a ſpirit of bondage, through
the darkneſs of the Diſpenſation; which ar-
gues, that for thoſe that were under the Law
wholly, they were certainly under a ſeve
Bondage from the Law, and ſo that this may ve-
ry well be made a Character of a Legal ſpirit. I
am not ignorant that there is another interpre-
tation given of this Scripture by ſome, yet very
agreeable with this that I here give, *viz.* That in
every work of converſion there is a legal convi-
ction, which they call a Spirit of Bondage,
which goes before faith; and that after a man
hath truely believed, he never receives, or re-
turns to a ſpirit of Bondage again. But I think
this is not the genuine interpretation; onely it
may be allowed for true in a great meaſure: and
I might borrow ſtrength from it for my preſent
purpoſe; for that this ſpirit of Bondage in this
interpretation, is the effect, or the work of the
Law only; but of this the Reader may ſee more
in the 41. page of the foregoing diſcourſe. I
come now to ſhew what a ſpirit of Bondage is:
now this diſcovers it ſelf in the very name
Bondage or *Slavery*; as alſo by its oppoſition

to a ſpirit of Adoption or Son-ſhip; they that are under it ſerve not God as children ſerve a father, but as ſlaves ſerve a cruel maſter: again, it is notified to us by the inſeparable companion of this ſpirit, and that is fear; *Ye have not received the ſpirit of bondage again to fear*; πνῦμα δουλείας εἰς φόβον, and that which is here called, πνῦμα δουλείας, is in the 2 *Tim.* 1. 7. called, πνεῦμα δειλίας, a ſpirit of fear; *God hath not given to us* (ſaith the Apoſtle, that is under the Goſpel) *a ſpirit of fear, but of power, of love, and of a ſound minde.* A Goſpel ſpirit is a ſpirit of love; a Legal ſpirit is a ſpirit of fear. I ſhall give onely one Scripture more for this, that is, 1 *John* 4. 17, 18, 19. *Herein is our love made perfect, that we may have boldneſs in the day of judgement, becauſe as he is* (ſaith the Apoſtle) *ſo are we in this world. There is no fear in love, but perfect love caſteth out fear: becauſe fear hath torment, he that feareth is not made perfect in love. We love him, becauſe he firſt loved us.* Here I collect and argue. We, that is, We Saints converted by the Goſpel, have all of us a principle of Love, which is quite contrary to that of fear. We ſhall have boldneſs in the day of Judgement; and this we have ſome fore-taſts of in this world; for that ſpirit which is oppoſed to πνῦμα δουλείας εἰς φόβον, a ſpirit of Bondage to fear, is πνῦμα υἱοθεσίας εἰς προσπον, a ſpirit of Love and Son-ſhip or Adoption, which hath an holy boldneſs in it, *Hebr.* 4. 16. and teacheth us to call God Father. But on the contrary, the Legal ſpirit hath no ſuch boldneſs in the preſence of God, but is alwaies filled with a tormenting fear and horrour at the thoughts of God; even as the Devils are in a great degree, who *believe and tremble*, and as

Cain

Cain was, who when he could have no rest in his spirit, went forth from the presence of the Lord, which he could not endure, and fell to building a city, in probability to drown the noise of his Conscience, which else would still have rung in his ears, and allarm'd him with this dreadful sentence, *My punishment is greater than I can bear, or my sin is greater than can be forgiven.* Perfect love casteth out fear; then *such as is the proportion and degree of Love to God, to such proportion and degree is the tormenting fear of God abated.*

Yet here I must needs acquaint the Reader that there is another exposition of this Text, which I think, is very allowable, if not more genuine than the former, that is, that perfect love to God casteth out all anxious and solicitous fear of sufferings and persecution for God's Cause; I shall transcribe somwhat of Dr. *Hammond* upon the place, ver. 17. *Herein is our love made perfect, that we may have boldness in the day of Judgement—because as he is, so are we in this world*; which he first thus translates, In this the love with us is perfected, that we have boldness---and then paraphraseth thus: 'In this the 'perfection of that love which is to be found in a 'Christian consists, that in a time of danger, when 'we are brought before Judges, and may probably 'lose our lives for confessing of Christ, then we re-'tain courage and cheerfulness, and confess him 'willingly; that we behave our selves in this world 'as Christ did when he was here, that is, lay down 'our lives in testification of the truth; *ver.* 18. *there* 'is no fear in love; that is, (saith he) such love as this 'which was in Christ, hath no fear in it; Christ 'ventured and under-went the utmost, even death 'it self for us. I need transcribe no more: But

yet

yet I think I may argue ſtrongly, even from this Expoſition, that which I aim at, *viz.* that a Goſpel-ſpirit is free from ſlaviſh fear of God, at leaſt in a great meaſure; for ſtill the love ſpoken of in this text, it is love to God; this love to God is a great Goſpel-principle, as appears in the text. Now can any bear a great love to any perſon, and yet have a ſlaviſh fear, a tormenting fear of that perſon at the ſame time? For my part, I think love and fear, with reſpect to the ſame perſon, are very near as oppoſite as love and hatred; and a tormenting, ſlaviſh fear of any perſon, cannot long be without a great degree of hatred: Is it not a famous queſtion in the Politiques concerning the ſecurity of a Prince: *An præſtat timeri quam diligi?* Whether it be more ſafe for a Prince to be loved or feared of his Subjects? Which things if they were not inconſiſtent, the queſtion would need no deciſion. Again, take the Expoſition laſt given, that perfect love to God caſteth out all fear of men; it fills us with courage and reſolution, ſo that we are afraid of no ſufferings whatſoever: Yet is it poſſible that a man ſhould, from the extraordinary inflammedneſs of his love to God, be full of boldneſs and courage in the day of Judgement; that is, the day of hotteſt trials and perſecutions, fear nothing, becauſe it is for God, whom he loves dearly, and that for this very reaſon, that he loved him firſt, upon terms of gratitude; and yet that this man ſhould have his Spirit contracted and oppreſſed at the ſame time with a tormenting fear of the God for whom he ſuffers? I have argued before, that his love to God would not ſuffer ſuch a tor-

Brevis differentia inter legem & Evangelium eſt timor & amor. Aquinas & Auguſt.

menting fear of God; I argue now, that the expansion and enlargedness of heart and soul in his courage and boldness for God, is inconsistent with that contraction of spirit which a slavish fear of God at the same time must needs cause. A man that hath his spirit broken by the tormenting fear of God, can have no courage before men at all; *Every man that meeteth me, will kill me*, saith *Cain* when a slavish terror of God had seized upon him. *The sinners in Sion are afraid, fearfulness hath surprized the Hypocrites*, Isa. 33. 14. Why what is the matter? it follows: *Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?* When men have a sense of the Wrath of God towards them, which is the cause of this slavish fear, it fills them with fearfulness and terror in all things else; they begin to be afraid of their own shadow. Therefore this boldness in the day of man's judgement here spoken of, must suppose first, some boldness in the presence of God; and so the sense of the text runs clear. There is no fear in Love, where a man loves God heartily, and especially out of a love of Gratitude, because God loved him first, that soul hath boldness and courage in all his sufferings: *The Righteous is bold as a Lyon*, Prov. 28. 1. *But the wicked fleeth when none pursueth*: *If God be for us*, saith the good man, *who can be against us? Who shall separate us*, saith the Apostle, *from the love of Christ? Shall tribulation, or persecution, or famine, or nakedness, or peril, or sword, &c. In all these things* (and can there be greater in the day of man's Judgement) *we are more then Conquerors, through him that loved us,*

su, Rom. 8. 35, 36. Here is a couragious, fearless Love; but whence is it spirited, but from the sense of the Love of God. No soul pressed with a slavish fear of God, could have uttered these triumphant expressions *.

* And I think, that according to this second Exposition of this place in

Iohn's *Epistle, is that Scripture to be interpreted*, 2 Tim. 1. 7. For God hath not given us the spirit of fear, (timidity or cowardice) but of power, of love, and of a sound mind; *which is thus paraphrased by a* Commentator: 'Surely that God that gave us this Commission and Gifts (for the Ministry) hath not given thee or me so poor a cowardly spirit, as that we (should 'be afraid of the dangers and threats of men against the preaching of the 'Gospel, but couragious hearts to encounter any difficulty; a love of God 'which will attuate this Valour, and cast out all fear of danger, and with 'all, a tranquility of mind, and a full contentedness in whatsoever estate. Πνεῦμα σωφρονισμῦ, a Spirit of sobriety'; *then it follows fully and clearly in countenance of this Exposition, ver.* 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God. *Now whereas I have used these two Scriptures in the Epistle to* Tim. *and that of* Iohn, *in another sense above; then what I conceive is the most genuine; yet still in a sense consistent with that which is genuine; the reason was, not for want of Scriptures to prove what I intended, but for that these Scriptures are used by others in the first sence, and might well be used so allusively; and for that I had no such way to restore them to their true interpretation, as first by allowing them the accommodation of that other sense, and then shewing that this latter is the more proper.*

The first distinction of fear.

But here I must make a twofold distinction of fear, *viz.* in the kinds, and in the degrees of it. 1. In the kinds, there is a lawful and acceptable, yea necessary fear of God, and there is an unlawful, or at least unacceptable fear of God. The first is, that awe we are to have of the Divine Majesty as we are creatures, and with which we are commanded *to work out our own salvation even with fear and trembling*, Phil. 2. 22. This signifies no mor but the creatures keeping its du: distance,

knowing its place and condition of a creature, having a due ſence of the weighty concernment and importance of that ſalvation which we are to work out, conſidering the danger we eſcape, and the prize we preſs forward unto; theſe conſiderations make us greatly in earneſt; 'tis no trifling buſineſs we are about, and therefore we do it, and are to do it with fear and trembling, and greateſt circumſpection. So the Apoſtle *Paul* ſaith, he was converſant amongſt the *Corinthians, in fear and great trembling*, 1 *Cor.*2.3. which, ſay Commentators, may ſignifie not onely his fear from perſecution, but thoſe which did ariſe from the conſideration of the greatneſs of his Work of ſaving ſouls. This fear now is lawful and commendable, and ſo far from being contrary to love, as it may very well proceed from love; love to our ſelves, when we are working out our ſalvation; and love to others when we are helping onward their ſalvation. But then there is a ſlaviſh fear of God in the ſpirits of men, which doth not further, but extreamly hinder the working out of their ſalvation. This fear we find in the ſloathful ſervant, that never ſet upon improving his Maſters Talent, but laid it up in a Napkin, and when his Maſter called him to an account for his Talent, he tells his Maſter plainly what was the reaſon he never ſo much as endeavoured to improve it. *For I FEARED thee* (ſaith he) *becauſe thou art an auſtere man; thou takeſt up that thou laideſt not down, and reapeſt that thou didſt not ſow. Lu.*19.21,22. Thus every Legalliſt hath at the bottom of his heart, if not in his mouth (as this man in the parable hath) ſtrange prejudices and miſ-repreſentations of God, which beget ſlaviſh tormenting fear within him at the thoughts of God, and therefore may well be called, as it is moſt appoſitely, by the Apoſtle, a cal-

ſpirit of bondage, of a ſervant, of a ſlave, a ſpirit of bondage to fear. And for this I ſhall have recourſe to Mr. *Smith* of *Cambridge* in his Diſcourſe of Superſtition, who hath indeed a rich vein of his own, and excellent quotations out of other Authors; and hath in that Diſcourſe many things applicable to my preſent purpoſe. In it he makes Superſtition, according to the etymology of the Word δεισιδαιμονία to conſiſt *in an over-timerous & dreadful apprehenſion of the Deity*; for wch he quotes *Helſychius*, who takes δεισιδαιμονία, & φοβοθεία, for all one, & expounds δεισιδαίμων to be one, that is, εὐσεβὴς or εὐδαβὴς καὶ δειλὸς παρὰ θεοῖς, that a ſuperſtitious perſon is one that is very prompt to worſhip the gods, but withall is very fearful of them; and Mr. *Smith* tels us that Superſtition is indeed nothing elſe but a falſe opinion of the Deity, that renders him dreadful & terrible, as being rigorous & imperious, that which repreſents him as auſtere and apt to be angry: And he further tells us, that *Plutarch* hath thus defined it in his Book περὶ δεισιδαιμονίας δόξαν ἐμπαθῆ καὶ δέους τοῦ πτικὴν ὑπόληψιν, &c. *A ſtrong and paſſionate opinion, and ſuch a ſuppoſition as is productive of a fear debaſing and terrifying a man with the repreſentation of the Gods, as grievous and hurtful to mankind*: Beſides he tells us, *That wicked men*, whom he makes the ſuperſtitious, *are apt to account the Divine Supremacy as but a piece of Tyranny, that, by its ſoveraign will, makes too great encroachments upon their rights and properties, and therefore are ſlaviſhly afraid of him.* I ſhall recite but two quotations more out of him, which I am not a little affected with; the one is out of *Plutarch*, the other out of *Maximus Tyrius*. *Plutarch's* is this, ἀρητῆς ἐλπὶς ὁ θεὸς ἔστι, εὐδουλείας πρόφασις, *that if we underſtood God aright, it would beget a freedom and liberty of ſoul within us, an*

hope from vertuous actions, and not gender to a ſpirit of Bondage, which is the Apoſtles own phraſe, πνεῦμα δουλείας. The other of *Maximus Tyrius* is as remarkable in his diſſert. 4. concerning the difference betwixt a friend and a flatterer: ὁ μὲν ἐυσεβὴς (ſaith he) φίλος θεῷ, ὁ δὲ δεισιδαίμων, κόλαξ θεοῦ, &c. *the ſenſe whereof is this; The pious man is Gods friend,* (this is onely I think ſaid of *Abraham* the great Believer) *the ſuperſtitious is a flatterer of God; and indeed, moſt happy and bleſt is the condition of the pious man, Gods friend; but right miſerable and ſad is the ſtate of the ſuperſtitious. The pious man emboldned by a good Conſcience, and encouraged by the ſenſe of his integrity, comes to God without fear and dread; but the ſuperſtitious being ſunk and depreſt through the ſenſe of his own wickedneſs, comes not without much fear, being void of all hope and confidence, and dreading the gods as ſo many tyrants.* It is no ſmall pleaſure to me to read heathens thus rightly apprehending and expreſſing this twofold way of approaching to *God*; which altering but the number of θεοὶ into θεὸς, looks ſo like that which is Divine and Apoſtolical. Now for all this which here I have tranſcribed out of Mr. *Smith* touching ſuperſtition, I reckon it may be well applyed to the Legalliſt; and *I* ſhall not need to add any more in deſcribing their ſlaviſh fear of *God*.

The ſecond diſtinction of fear.

The ſecond diſtinction which I promiſed was of the degrees of fear, and this diſtinction is likewiſe very neceſſary, for that ſuch is the weakneſs of the Saints themſelves, that many of them may have a great degree even of ſlaviſh fear of God, and may be far gone under a Spirit of Bondage. The Saints of the Old-Teſtament by reaſon of the darkneſs of their diſpenſation, were, in a great mea-

measure generally under this fear; and 'tis an observation of some, (how solid I leave to others to judge) that therefore the Saints of the Old-Testament are so commonly known by that Name, *Such as feared the Lord*, because their dispensation was so legal and dark, and attended with a Spirit of Bondage; but however that observation be censured, I am sure the Apostle makes an assertion somewhat like it, In *Gal.* 4. 1,2. *That the heir as long as he is a Child, differeth nothing from a servant;* οὐδὲν διαφέρει δούλου, *though he be Lord of all; even so we when we were children, were in bondage,* ἦμεν δεδουλωμένοι. The sense is this peremptorily; The true spiritual Seed, and heirs according to the Promise, had much of a spirit of bondage and fear in the dayes of the Old-Testament; and so still it is very possible, and often found, that many true Saints, heirs of God, as then they differed, οὐδὲν nothing, that is, nothing to speak of; so now they differ but ὀλίγῳ, very little (such is their weakness) from servants, by reason of the great mixtures of bondage and fear, which they have in their spirits in the service of God; but yet now, though I have allowed this great mixture of a Spirit of bondage in the Saints, even to a great degree; yet I affirm, that now, and in all ages past, the Saints and wicked Legallists are to be discerned and distinguished the one from the other by the degrees of this fear, as truly as before I distinguisht them in the kinds of fear; for, as much as the Saints of God have, or may have of a slavish fear in the service of God, yet they have all enough of that spirit of adoption and holy boldness, so as to over-ballance it, and to enable them to cry, *Abba*, that is, Father; which a meer Legallist hath not, but is over-

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born by his fears, and acts towards God onely under the anguish and incitation of a spirit of Bondage: Yea, though the gospel bring so much more of the Spirit of Adoption and Son-ship with it, than the Old-Testament did; that, in comparison with it, the Old-Testament be called a killing-letter, and a Ministration of death; yet I shall make this further assertion, That all the true Saints of God even under the Old-Testament, had so much of a spirit of Adoption as did over-ballance their slavish fear and spirit of bondage in the service of God; and the reason is this, for that God hath in all ages accepted of men only as they treated with him upon Gospel-terms and principles. A spirit of a slave was alwayes unacceptable unto God. The two Covenants (as I have shewn at large) were in *Moses* his time, and *Abraham's* time; and the one gendered to bondage, that was that from Mount *Sinai*; the other unto liberty, and that is from Mount *Zion*, the new *Jerusalem*, which is the *Mother of us all* that are, shall be, or ever were the true sons and heirs of it; therefore they had always in a *SUFFICIENT DEGREE* a spirit of liberty, of sons, a spirit of adoption.

Having made the spirit of bondage a Character, and given you the distinctions upon it, I shal briefly shew the inseparable connexion that there is between a legal spirit and it, and the very reason how it comes to pass.

The inseperable connexion between a spirit of bondage and a legal spirit.

And indeed it must needs be, that a legal spirit should be attended with fear and terror; for his very way of serving God leads him into it. He goes to serve God, and to procure acceptance with him by the Works of the Law; now the Law (as I have shew nis of that nature that it cannot justi-

justifie but where there is perfect, unerring obedience; and therefore to all that seek justification by it, and are not furnished with this obedience, it can onely prove a Ministration of death, terror, and desperation: So that, let the Legallist fancy what he pleaseth at first when he enters upon his way, as perhaps he may think to please God, and satisfie his own Conscience with offering up some external services, either ceremonious or moral, and never pretend to keep the whole law, and so not to seek justification in the true and proper way that the Law is to justifie; yet he shall find himself first reputed and reckoned amongst those that seek Justification by the Law, (as the *Galatians* were, who yet did not pretend to the proper righteousnes of the Law) and then he shall find in the next place, that because of the imperfection of his obedience, the Law is too weak to justifie him, and yet it will still shew him his duty, and press him to the doing of it, and it will discover his defects, and sins, and the wrath due for them; but to allow strength for the fulfilling it self, or to procure pardon for any breach of it, this it cannot do; and so all the effects of the Law upon the Legallist, can be only to lash, sting and vex him, which must needs fill his soul with horror and dread of that God whom hee serves.

Now *I* shall not undertake to shew on the contrary how the very nature of the gospel-way must needs produce peace, and an holy boldnes and confidence in the sight of *God*, though *I* might shew that out of the very way it self these things would seem to spring; or at least, that it is very agreeable and suitable to the gospel-way of treating God, that it should be accompanied with peace,

joy,

joy and holy boldneſs in the preſence of God; for if the great and holy God wil admit any ſinful creatures, whilſt they remain in part ſinful, into fellowſhip and holy boldneſs with himſelf, who can they be other then thoſe that renounce all love to ſin, abhor themſelves by reaſon of ſin, and caſt themſelves for pardon and ſalvation purely upon his mercy and grace? All which *I* have ſhewn to be eſſential to the Evangelical or goſpel-way, the way of faith and grace which I am contending for. Beſides, we know the goſpel way of ſerving God receives a denomination from faith; it is called, the way of Faith; *They that are OF FAITH are bleſſed with faithful Abraham, Gal.*3.9. Now if this way hath ſo much of faith in it, (which we know hath affiance in its notion) that Faith ſhould deſerve to give name to this way, as it doth, then certainly this way cannot want an holy boldneſs and confidence in it.

But inſtead of inſiſting upon this way of proof from the very nature and conſtitution of the Goſpel: I ſhall content my ſelf with a few more Scripture-proofs beſides what I firſt mentioned in the entrance of this Character, to ſhew that peace, joy and holy boldneſs in the preſence of God, are great effects of a Goſpel-way of ſerving God, *Gal.* 5.22. *The fruit of the SPIRIT is love, joy, peace, &c.* By the ſpirit is meant either the goſpel, or the holy ghoſt, which is conveighed by it, or that better part which is within us, called ſo in oppoſition to the Fleſh: or if you will all three, and then the ſenſe is this, The Spiriritual, or New-nature within us, brought forth by the Holy Ghoſt, in the preaching of the Goſpel hath ſuch fruits as theſe; Love, Joy, Peace, &c. So *Rom.* 14. 17. *The King-*

dom

dom of God, that is, *the Gospel*, where it comes in power, *is not meat and drink*, that is, it consists not of these chiefly, if at all; *but it is righteousness, and peace, and joy in the holy Ghost*; these are the great designs and effects of the Gospel. And we know that the Gospel is the great ministration of the Spirit, who is given in the Gospel as a *Comforter, as an earnest of the inheritance, as an Advocate* within us, *teaching us to cry Abba Father*. It were endless to give all the places which make for the proof of this proposition, that the Gospel hath great joys and comforts attending it; and that the opposite way to it of serving God, which is by the Law, can have no such thing.

If it should be here objected, that it's strange, *Obj.* if the Gospel-way be so full of comfort and holy boldness in the presence of God, so attended with the Spirit of Adoption, as you have declared, that there should be so many sad, drooping, desponding Saints as there are, that though they live holily, and we cannot but think they are good men, yet are not acquainted with any of those comforts, durst not call God Father, are full of fears and doubts touching the favour of God towards them, &c.

I confess that this is a considerable objection: *Ans.* But I must answer it much after the same manner as I discoursed upon that which I might have made the third character, *viz.* that a Gospel-Spirit was vigorous, quick, and lively in the service of God; that a Legal-spirit was weak, sluggish, and unactive. For I meet with the same kind of Christians in this Objection that then I met with, who durst not be tried by that character.

First

First of all therefore I acknowledge, there are many ſad ſouls whom I cannot but think to be godly, and true Goſpel-ſaints, and ſo much I acknowledged in giving the ſecond diſtinction in this character. But

Secondly, I dare ſay the Goſpel hath comforts for them, if they could but receive them, which yet the Law hath not in it for the Legalliſts; no, the Law is full charged with wrath againſt them; and did they but fully underſtand what infinite treaſures of wrath the Law contains in it ſelf for them, there is never a *Legalliſt* in the world but would be fuller of horror and deſperation than were *Cain* or *Judas*.

Thirdly, Setting aſide what may be of extraordinary diſpenſation in the troubles of ſome Saints, I think it's generally their own fault that they have no more comfort and confidence than they have. God would have us rejoice, *Rejoice in the Lord alwaies, and again I ſay, rejoice*, Phil.4.4 *Rejoice evermore*, 1 Theſ.5.16. The Goſpel would have us rejoice, the holy Spirit is ready to *fill our hearts with laughter, and our tongue with ſinging.* in Col.3.16. *Let the word of Chriſt dwell in you richly —ſinging with grace in your hearts to the Lord.* in Eph.5.18,19. *Be ye filled with the Spirit, ſpeaking to your ſelves in Pſalms and hymns, and ſpiritual ſongs, ſinging and making melody in your hearts to the Lord.* So we ſee 'tis the great duty of the Goſpel for Saints to rejoice in the thoughts of God. But there are ſeveral ways by which the Saints may, and many do deprive themſelves of comfort; by falling into ſins, which to be ſure will break their peace, or elſe by admitting Satans ſubtilties againſt their peace, hearkening to all the

whiſpers

whiſpers of the Serpent againſt themſelves, who ſometimes tells them they are not elected; at other times, that they have committed the ſin againſt the Holy Ghoſt; another time, that they have out-ſtood the day of grace, or that the ſpirit of God is departed from them; and theſe things I believe many that have the Spirit of God dwelling in them, have not out-ſtood their day of grace, much leſs committed the ſin againſt the holy Ghoſt, may yet call into queſtion, and hear Satans ſuggeſtions about them ſo long, till they be brought into a perfect maze and labyrinth of thoughts, doubts and fears; ſo that, except the Lord ſhould bring them out by a Miracle almoſt, I cannot imagine how they ſhould get out: This fear and terror therefore was from their own fault at firſt, though now they cannot help themſelves.

4*thly*, Yet ſtill I think it may be aſſerted, that even for theſe very perſons concerning whom the objection is made, and which are mentioned in the laſt particular, that even theſe when they are themſelves, and have the right uſe of their underſtandings (for I reckon that ſuch ſad ſouls paſs through many *deliriums*, and irrational imaginations) have all of them more kindly ſtrains of ingenuity to God, and of filial boldneſs, than any Legalliſt in the world ever hath; they have their *lucida intervalla*, the ſmiles of God ſometimes, and feel the ſupports of the everlaſting Arms; or if they have not that which you may call comfort, yet at leaſt they are enabled to act towards God with a better ſpirit then that of a ſlave

5. But for others that are not thus; and I hope I may ſay, the greater part of true Saints they have a comfort

comfort and joy in the service of God, and their hearts are mightily lightened and quickned by it: *Thy word* (saith *David*) *is sweeter to me then the honey or the honey-comb*; *Psal.* 19. 10. *thy word hath quickned me*, *Psal.* 119. 50. I rejoiced in thy word as one that findeth great spoil, *Psal.* 119. 162. their joy bore the Apostles up above all their sufferings, 2 *Cor.* 1. 5. for as *the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*: & accordingly we are advised by our Saviour, that when we suffer for righteousnes sake, we *should rejoice and be exceeding glad*, or *leap for joy*, as the word signifies, *Mat.* 5. 12. And certainly, if the joy of the Gospel be such as will carry us thorough the greatest sufferings, it may well carry us thorough all the ordinary affairs and occasions of this life: Yet for this see one place in the Book of *Ecclesiastes*, ch. 9. 7, & *Go thy way, eat thy Bread with joy, and drink thy wine with a merry heart*; why so? it follows, *for now God accepteth thy works*; When a man's ways please the Lord, and he hath a sense of it (which none but a Gospel-Saint ever hath) it will make him go chearfully through all the actions and occasions of his life. Now if there be such a general joy upon the true Saints of God, arising from their Gospel-way of serving God, as will carry them through sufferings, and through all the actions of their lives, and by consequence into the presence of God with a chearfulnes and holy boldnes; is it not most injurious, that the troubles and sadnes of a few Saints, brought upon themselves against the design of the Gospel, through the subtilties of Satan, and the Saints own default, should be thought able to make this assertion too light, *viz.* that a Gospel-spirit hath an holy boldnes and a chear-

chearfulneſs in it, and is freed from the Spirit of bondage (which accompanies a Legal Spirit) into the glorious liberty of ſon-ſhip and adoption.

I ſhall onely make one obſervation more before I paſs off from the explication and proof of this Character, which I think will add ſome light unto it, and it will be of a very contrary nature from the obſervation which the objection faſtens upon, and it is this.

It hath been laid to the charge of the *Puritans*, *that they are too familiar with God in their Prayers*: Now truly I will not undertake to defend *thoſe good men that have been honoured with that Name*, in every thing; but I think in this particular, (as in many other things) they have a great excellency, in that they know better than their adverſaries, how to uſe an holy boldneſs at the throne of grace. And yet to ſhew that I am not altogether ſenſleſs of the danger that there is of erring this way, I do here acquaint my Reader that I verily believe, that many have groſly erred herein: I have heard of one very famous once in *London*, a Tradeſman, that being gotten in a Pulpit, made thus bold with the great God in prayer, *Thou haſt ſaid, O Lord, that concerning thy ſons, and concerning thy daughters, we ſhould command thee: we command thee therefore, &c*: I need not go to aggravate this boldneſs: I have heard others my ſelf, unreaſonably (as I thought) bold in their expreſſions in prayer; but I dare not charge this upon thoſe good people in the general, which have been called *Puritans*.

But I am ſure however it is with them in one extream, it is as bad and worſe with the *Papiſts*, and thoſe that are ſuperſtitiouſly addicted in the other, that they dare not uſe that holy boldneſs which is allow-

allowed them, nay, which is neceſſary to be uſed. They think it too great a boldneſs to go to God in prayer without the mediation and interceſſion of ſome Saint or Angel; or if they go to the right Mediator, they dare not go to him but by the interceſſion of the Virgin *Mary*; all which are but over-ſervile fears, and denials to themſelves of that true liberty and boldneſs which the Lord admits us unto. If they go to celebrate the Euchariſt, the Supper or Feaſt of Chriſt's body & blood, which we are to eat and to drink at the Lords Table for our ſouls health, firſt the people muſt not have the Wine; then the Bread muſt be carryed about, and worſhipped like a god; the Table upon which it is conſecrated, muſt be an Altar; it muſt not be received, but upon your knees; nor taken, as the command is, *Take eat*; but received from the Prieſts hand into your mouths, which are all but ſo many ſuperſtitious and ſervile uſages of that Ordinance, which all ought to have an holy boldneſs in, and is not at all prejudiced, but rather furthered as to Divine acceptance, by how much the more of diſcreet and judicious boldneſs we have in the uſe of it: And here I ſhall take liberty to ſay ſomething to the nature of Superſtition, which I ſhall preſently have done with, and ſo paſs on to the application of this Character.

And here I ſhal take liberty to ſay ſomething to the nature of Superſtition, having (as I reckon) a fair occaſion for it; and yet I ſhall quickly have done with it, and ſo paſs on to the application of the Character.

Superſtition therefore (which I humbly offer) either conſiſts in, or ariſeth from an overtimorous and dreadful apprehenſion of the Deity. Mr. *Smith*

of

of *Cambridge* whom I have ſo often mentioned, with thoſe other great Authors which he quotes, ſeems to make that the onely notion of Superſtition, that it is an overtimorous apprehenſion of God: Now I ſuppoſe Mr. *Smith*'s reaſons, together with the Arguments and Authority of thoſe whom he quotes, may very well ſerve to make that notion of Superſtition to paſs as a true notion, though not the onely notion of Superſtition; though indeed Mr. *Smith* in that Diſcourſe partly reproves *Cicero* for tranſlating the word δεισιδαιμονία, by *Superſtitio*; but allowing this for a true notion of Superſtition: Yet Mr. *Smith* in the ſame Diſcourſe mentions two others, one of which he calls a gloſs of the late Ages impoſition, the other a too-ſtrict confining it to *Polytheiſme*. This laſt being by the Author intimated to be Mr. *Mede*'s (as I ſuppoſe) or Dr. *Hammond*'s; the other that which Mr. *Mede* or Dr. *Hammond* hath confuted, or freed the Word from. Now Mr. *Mede*'s, or the learned Author of our age (as he ſpeaks) his notion of Superſtition is this; I ſhall give it in Mr. *Smith*'s own words; *He ſeems* (ſaith he) *to have too ſtrictly confined it to a cowardly-worſhip of the ancient Gentile-Damons, as if Superſtition and Polytheiſm were indeed the ſame thing; whereas Polytheiſm or Damon-worſhip is but one branch of it.* Now this Superſtition, *viz.* a worſhipping the Superſtites (allowing it that name, as Mr. *Smith* doth) I take to be a Superſtition that ariſeth from an overtimorous apprehenſion of the Deity; but doth not ſo much *conſiſt in it*; for they that are guilty of making ſo many Mediators with God, do it chiefly for this reaſon, for that they have ſuch a dreadful apprehenſion of God, that they think they may

not dare to come and pray to him without those Mediators, nor to Christ himself without the Mediation of his blessed Mother.

The reason why I guess the Author intimated by Mr. *Smith*, to be Mr. *Mede*, is, for that he makes great use of the business of *Dæmon*-worship, and by it proves the *Papists* highly guilty of Idolatry for worshipping of Saints, which he parallels with *Gentile-Dæmons*; though at the same he be for many of those things which some in these LATE AGES have thought Superstitious, as the holiness of Churches, the Supper of the Lord to be called a Sacrifice, the Table to be called the Altar, &c. Now this I suppose is that Superstition, or that which by the latter ages imposition is called Superstition, and is said by Mr. *Smith* to be confuted out of the Name by Mr. *Mede*, or that learned Author of our own. Now I must confess I have taken the Word Superstition in this sense altogether, in several places of my Discourse, herein being in the mistaken notion (it seems) of the late ages about what is Superstition. And I must needs say, I take Superstition to be *the placing a Religion in things which will not admit of it, and where it ought not to be*, as in the differences of meats, which once had a Religion in their observance, but now have not, and cannot have; in kneeling at the Sacrament, in bowing to the Altar, in the cross in Baptism, and all ceremonious observances, more than what are naturally decent, such as being uncovered, and kneeling, or at least standing at prayer, *&c.* As for Image-Worship, or *Dæmon*-worship. I call that rather Idolatry, then Superstition: For Superstition I take to be *a vice in the lesser things of worship*; and I am sure if they will not allow

allow us this word to signifie this vice, we must have another word to call it by, for such a vice there is; *Ye observe dayes, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labour in vain*, Gal. 4. 10, 11. *Let no man judge you in meat or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath-dayes*, Col. 2. 16. and in *Mark* 7. 2, 3, 4. we find, that *the Pharisees, and ALL the Jews, except they wash their heads oft, eat not, holding the TRADITIONS OF THE ELDERS, and when they come from the Market, except they wash, they eat not; and many other things there be which they have RECEIVED TO HOLD, as the washing of Cups and Pots, brazen Vessels, and of Tables*, in these Scriptures is such a vice taxed, as *I* call superstition, that is, the placing Religion where God hath not placed it, and would not have it placed. And I could never yet learn that there was so much significancy in the Etymology of that word, that they need be so curious, and I may say superstitious in keeping it from this hone use that the late ages would have put it to; and as I have observed Mr. *Smith* makes bold to carp at *Cicero* for translating δεισιδαιμονία by it, for so *Tully* (saith he) *frequently translates that word, though not so fitly and emphatically as he hath done some others*. Now since *Cicero* seems to have translated it unfitly, and the late ages have made perhaps a more fit, at least a fitting use of the word; why may not their using it recommend it to us, especially when it is so well understood in their use of it; but let become of the word what wil, taking it for granted that *there is such a vice as placing Religion in things where it ought not*, I shall onely shew how this ariseth from an over-timorous apprehension of the

Deity; superstitious men wanting the right notion of God, that he is a Spirit, and looks chiefly at the heart, and that he is good and merciful, and *requires no more of his creature then what he can well and comfortably perform*; they are apt to think that God is upon the catch (as we say) with them, and stands upon punctilio's, and therefore they must be very exact and ceremonious in every thing that they do for him; and hence seem to have sprung all these useless ceremonies, and superstitious observations in the service of God. The Pharisees must be so clean and pure, that they must wash often; when they fast, they must dis-figure their very faces. The *Colossians* must be so observant, that they must not *touch, taste* or *handle*, Col. 2. 22. The Laity amongst the *Papists* must not taste the Wine, it is too good for them; nor touch the Wafer (which is superstitiously invented instead of Bread) with their unhallowed hands, but receive it into their mouths from the hand of the Priest, and that upon their knees; yea, when the Host is carryed in the streets, they must fall down upon their knees.

Thus I have dispatched this observation about superstitious mens shiness of God in his Worship, that they have not that holy boldness they ought to have, but a spirit of bondage and of slaves in the presence of God. Superstitious men under any of the three notions of Superstition, are under a spirit of bondage in the service of God. I come now to the application of the Character.

The application of the Character.

And in this I shall proceed (as I have done in other Characters) first indeavouring hence to discover Predominant, then Partial Legality, or the mixtures of Legality in the Saints.

Now

Now for Predominant Legality, as the notions of Superſtition have been ſeverally given and explained, Superſtition alone may ſerve to diſcover where this great evil is. As Mr. *Smith* gives the notion of Superſtition, it ſeems to me to be no other then the ſpirit of Bondage it ſelf; and I dare ſay, if thou art ſuperſtitious in his ſenſe, thou art under a ſpirit of bondage Predominantly, and ſo under Legality Predominant. If thou looketſt upon God as a Tyrant, and yet ſerveſt him, and that as ſuch, what higher deſcription can there be of a ſpirit of Bondage.

Hither I might refer all the too-ſevere penances which the Papiſts inflict upon themſelves, in watching, faſtings, and ſcourging of themſelves; as if the merciful God were taken with ſuch cruelties inſtead of true worſhip and devotion. But becauſe I have often touched upon theſe things already, I ſhall forbear, though this be the moſt proper head of this matter: Neither yet am I an enemy to prudent penances (if I may ſo call them) that is means and trials of one's mortification and repentance, ſo they be wiſely directed to an end; as for the Intemperate to faſt, to afflict his ſoul and body before God; for thoſe that are apt to be proud in apparel, to deny themſelves ſometimes the ordinary liberties of apparel, and perhaps to wear very mean cloaths, that they may break themſelves of their proud humour. I make no doubt if Saint *Paul* ſhould give us the inſtances of his mortification, when he *kept under his body* (that is, his whole ſelf, though it may be his body in eſpecial manner) *and brought it into ſubjection*, 1 Cor. 9. 27. (the words are ὑπωπιάζω καὶ δουλαγωγῶ. *I give my ſelf black and blew eyes with beating my ſelf, and make* Dr. Hammond.

myself a servant) I say, if he should tel us what courses he took in his mortification, what liberties he denyed himself, what tasks he might possibly impose upon himself, I doubt it would make most of us condemn our selves severely for dastardly and effeminate Christians; but yet stil (I doubt not but his abstinencies and impositions were rational, wisely directed to an end, *viz.* to subdue or keep under some passion, or the like end) he did not (sure) satisfie himself, or reckon that God was pleased with his sufferings, further then as they were a reasonable service.

So again for the second notion of Superstition, thou Idolater, thou Papist, that canst not come to the great God without a false Mediator, through a fear and shiness, I have no comfort for thee; only that I know not how merciful God may be to an erronious Conscience, whenas the persons otherwise (setting aside their error) are sincere and cordial in their obedience, and hold the Head, that is, Christ, as the Apostles phrase is, 2 *Col.* 19.

Again, for them that are superstitious in the last and lowest, though (I should think) propereſt notion of the Word, and are grosly so, I take it as a very shrewd sign of a Spirit of Bondage, and Legality predominant, not onely for this reason, that they plainly discover themselves to be very ignorant of the Gospel, by which all the Ceremonial Law was at once laid aside, and no other substituted by the Apostles, nor (as I should think) left to be invented by their corrupter successors, but for that other reason which I mentioned, for that such men that are so much for invented Ceremonies, which I reckon superstitious, are not onely *de facto*, strangers to a Spirit of Prayer, (which is all one with the

the ſpirit of adoption, *Rom.* 8. 16. *Gal.* 4. 6.) but muſt needs ſet upon the inventing or embraciag theſe ſuperſtitions, for that they think certainly the great God obſerves as much the little circumſtances (*wch* are not indeed to be deſpiſed) as the ſubſtance of every action; and that if you are not mighty exact in every punctilio, the Lord will not accept the moſt ſincere devotion; and hence they came to *ſerve out* every action with ſo much pomp and ceremony as muſt needs hinder the performance of ſome other neceſſary duties, beſides that the inventions are many times ſinful in themſelves: Or elſe there muſt be another reaſon of theſe ſuperſtitious inventions, which Mr. *Smith* ſuggeſts, and thereby methinks, brings down his high notion of Superſtition ſomewhat towards this laſt that we have given; his words are, *That ſuperſtitious men think, though God is apt to be angry, yet that he is eaſily to be appeaſed again by ſome FLATTERING DEVOTIONS, eſpecially if performed with ſanctimonious ſhews, and a ſolemn ſadneſs of mind*; and therefore (ſaith he) *Superſtition will alwayes abound in theſe things, whereby this Deity of their own, made after the ſimilitude of men, may be moſt gratified, ſlaviſhly crouching to it*: And then quotes *Plutarch* taxing the *Jews* with their πηλώσεις καταβορβορώσεις, ῥίψεις ἐπὶ πρόσωπον, αἴσχραι προκαθίσεις, καὶ ἀλλοκότοι προσκυνήσεις, *their wallowings in the duſt, tumblings in the mire, proſternations, uncouth geſtures, and ſtrange rites of worſhip*; the very things which we call Superſtition, bowing to the high Altar, *&c.* And again he tells us, That *this root of Superſtition diverſly brancheth forth it ſelf ſometimes into pœdantical rites, and idle obſervations of things and times*: What is it that the late ages have

 called

called Superſtition, but this, which here Mr. *Smith* acknowledgeth to be the effects or branches of Superſtition?

But to let paſs this criterion of Superſtition, as to the word, but yet retaining the thing intended by it, which is an over-timorous fear of God, we may find out predominant Legality by this that follows: Art thou engaged in the ſervice of God ONELY through the fear of Hell? What ſaiſt thou to that Scripture, *The ſinners in Sion are afraid, fearfulneſs hath ſurprized the hypocrites: Who among us ſhall dwell with devouring fire? Who among us ſhall dwel with everlaſting burnings?* Iſa. 33.14. Not as if this principle were in it ſelf unlawful; no, it is a Goſpel-principle; and the Apoſtle *Paul* himſelf, (as I have ſhewed) makes uſe of it, when he ſayes, *I beat down my body, leſt after I have preached the Goſpel to others, I my ſelf ſhould be a caſt-away*: But the Apoſtle *Paul* had other principles in conjunction with it; *The love of Chriſt conſtraineth us,* (ſaith he) 2 *Cor.* 5.14.

I ſhewed before, that fear of Hell, acting for the reward, or from a principle of natural conſcience, theſe are not Legal principles in themſelves, and in their own nature; ſo that he that acts by them, ſhould be far judged to be Legal; but onely, they are ſuch as may want the company of other principles not to make themſelves paſs for Evangelical, but to make the perſon that acts by them, enough Evangelical; they are a lower ſort of good principles, which, let them have as great influence as they will, can do no hurt; onely there muſt be ſomewhat more, as I ſhewed above; and indeed here is the proper place to ſhew the neceſſity of ſome further principle,

ciple; and I accordingly promiſed in that particular to ſhew it in this. Now I ſuppoſe this is is the great reaſon why there is need of a further principle beſides thoſe three, for that a man may act by all thoſe three principles, and yet be under a Spirit of Bondage. Now there muſt be ſome principle to free the ſoul from this bondage, or elſe the ſoul can never ſerve God acceptably: This Principle muſt be Love; *Perfect love caſteth out fear*; firſt, all ſlaviſh fear of God, then the fear of men; *he that feareth, is not made perfect in love*: *Look to what degree the love of God is in the ſoul, to ſuch degree is the ſlaviſh fear of God, and the cowardly fear of men abated.*

But yet take two cautions in examining thy ſelf by this Character, as to predominant Legality. 1. Be not too raſh in concluding thou haſt no love to God. 2. If thou thinkeſt thou haſt reaſon to conclude that hitherto thou haſt no other principle of action towards God, but thoſe three, which do not neceſſarily exclude a ſpirit of Bondage; yet be not diſcouraged as to the future; thou mayeſt have a further principle; thou art in the faireſt way towards it that any other is; *A ſpirit of Bondage is far better than a prophane ſpirit*: Many Divines hold (and I think rightly) that the Lord in the work of Converſion, doth uſually lead men through a ſpirit of bondage, into a ſpirit of adoption; though thou ſhouldſt be at preſent (as to thy ſtate) under the Law, yet the Law is a School-Maſter unto Chriſt: And Mr. *Smith* in that ſo often quoted Diſcourſe of Superſtition, tells us, after having quoted that very place in *Iſa.*33. *The ſinners in Zion are afraid; who ſhall dwell with the devouring fire?*

fire? as an argument of men under the power of Superſtition: *though I ſhould not diſlike* (ſaith he) *theſe dreadful and aſtoniſhing thoughts of future torment, which I doubt GOOD MEN may have cauſe to preſs home upon their own ſpirits, whilſt they find INGENUITY leſs active.* Thou ſeeſt there may be good uſe of ſuch principles even in good men, therefore they are not bad in thee.

But I come to the diſcovery of partial Legaity, or the mixtures of Legality which may be found in the ſervice and ſpirits of good men, from this Character. And this is indeed the Character by which the Legality of good men is uſually diſcovered, There are many Saints (as I have intimated already ſeveral times) who, though they walk very exactly, are not conſcious to themſelves of living in any known ſin; nay, it is known by all that know them intimately, that they are very ſtrict in their lives, yet theſe are ſtill in doubts and fears touching their condition; they are ſorely affraid that the Lord is angry and diſpleaſed with them; though they have no reaſon from the Scriptures, or from the judgment of other Chriſtians and Miniſters, nor from any revelation within them, but onely through Satans temptations: Now theſe men cannot gather their fears from any other occaſion or reaſon, then from their unreaſonable conceptions, their over-timorous and dreadful apprehenſions of God. They have ſome ſecret fears and doubts of his goodneſs, that he will never be pleaſed, though they make their way never ſo perfect before him; though they humble themſelves, though they acknowledge their vileneſs in never ſo great debaſements and abhorren-

horrencies of themſelves. The truth is, they are ſecretly afraid, and it muſt be ſo (or elſe their jealouſies muſt be without ſo much as the leaſt ſhew of reaſon) that they ſhall never pleaſe God, unleſs they keep the Law to a tittle; and what is Legality if this be not? that is, they think ſo at ſome times (and this occaſions their fears and doubts) not that they think ſo always, for if they ſhould think ſo alwayes, they were perfect Legaliſts. Or elſe if they do not think ſo high as this, that they muſt keep the whole law, yet they think at leaſt, that they muſt do ſome very great thing which is beyond their ſtrength; And ſo accordingly for inſtance, they think they muſt do ſo many duties in a day, let what buſineſs come that can come; and they muſt do it ſo well, be they in never ſo ill a temper or frame of heart, (not as if our ill temper excuſeth the ill performance of an action, where that diſtemper is brought upon us by our ſelves) and that they perhaps muſt do as much, when they are ſick, as when they are well; that though they be weak in grace, or weak in parts, that yet they muſt do as much as thoſe that are ſtrong in both. All this now, together with the fears and troubles that attend theſe thoughts, I call Legality; and it proceeds from a falſe and over-timorous apprehenſion of the Deity. And they are not enough ſenſible, that the condition of man is altered from perfect to imperfect; nor that the terms betwixt the great God and his creature Man are altered from Legal to Evangelical: And I ſay once for all, he that thinks God requires any thing of the Creature above its ſtrength; nay beyond what the creature can

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(through the grace of God) well and comfortably perform, is a Legalliſt, and under the ſpirit of bondage ſo far. That is certainly a general Goſpel-maxime, though made uſe of upon a particular occaſion of contribution to the neceſſity of the Saints, which we have 2 *Cor.* 8.12. *If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* And nothing is plainer in the Scripture then this, That the Lord will proceed in his taking account of us according to the proportion of Talents that he put into our hands. As many as have ſinned without Law, ſhal alſo periſh without Law; and as many as have ſinned in the Law, ſhal be judged by the Law, *Rom.* 2.12. The Lord wil not expect more then four talents from him to whom he gave but two, nor more then two from him to whom he gave but one, *Matth.* 25. *ver.* 14,15,20,21,22. and from the ſame perſon ſick he expects not the ſame that he doth from him when he is in health; nor from a married man the ſame, as to acts of devotion, that he doth from the unmarried Perſon, 1 *Cor.* 7. 32. 33.

Now this I dare not let paſs without theſe cautions. 1. That I have delivered this onely for the comfort of thoſe that are apt to accuſe and cenſure themſelves unreaſonably; not for any looſe-principled people, who are ready to ſay, *They do all they can, and God is merciful.* 2. That this Doctrine, that God proceeds according to the proportions of talents entruſted with us, is not more comfortable to ſome, than terrible to others. You that have great parts, and great opportunities, cannot be ſaved with the ſame improve.

provements that others may; if he that had five talents, had brought in but ſix or ſeven to his Maſter, he could no more have entred into the joy of his Lord, then he that laid up his one talent in a Napkin, *Matt.*25. 20,21. Or at leaſt he ſhould enter difficultly, and with great loſs, 1 *Cor.*3.15.

Now as there may be theſe unreaſonable fears and doubts about their ESTATE in the hearts of the Saints, which is ſo much of a ſpirit of bondage, for that *all unreaſonable fears of God are the effects and univocal proper productions of a ſpirit of bondage*: I ſay, as there may be theſe fears as to their ſtate and condition, ſo there may be as to PARTICULAR ACTIONS, an abſurd fear that we may not do them, and a guilt after we have done them, when indeed they were lawful to be done; which uſually argues a ſpirit of bondage, and ſo a legal ſpirit in theſe actions: Yet I will acknowledge, that to do actions, though lawful, with a doubting mind makes them ſins, and may *juſtly* affect us with a guiltineſs. But many times one does an action freely, and without doubting, and afterwards with a ſcrupuloſity reflects upon the action, and then hath a fear and a guilt: Now I ſay, if this action upon which we reflect thus, was a lawful action, then is our guilt and fear which we have impreſſed upon us, an argument of Legality, or a Spirit of Bondage, for the reaſon above given.

But yet there is ſomething more to be ſaid as to the clearing of this matter; for I will not dare to call all cautious, wary proceeding, in ſearching out what may, or may not be the wil of God, and my duty in ſuch or ſuch an action, to call this

call this Legality; and the effect of a ſpirit of bondage: God forbid! this were Doctrine for a Ranter to vent, not for any ſober perſon. But this is that which I affirm, That we ought to enquire faithfully and ſeriouſly what may be our duty, and what may be our liberty in ſuch or ſuch an action, before we adventure upon it; and if we cannot underſtand ſuch a thing to be our liberty, as for inſtance, to take uſury-money, to take an oath, *&c.* we ought not to do it; but yet I ſay, (and that is the chief thing I intend in this particular) that if we determine againſt our own liberty, it not onely argues a weakneſs of judgement, but uſually a ſpirit of bondage, for that our very determination proceeds from a falſe opinion, and an over-timorous apprehenſion of God: We think that he will not allow his ſervants ſuch liberties as indeed he doth; we think him an hard Maſter, as it is *Matth.* 24. 25.

There are ſome men whom I dare not but think good men, that yet think a Chriſtian, a Saint of God, ſhould be ſo exact, ſo circumſpect in things that are of no conſideration; ſo ſuperſtitious (I may ſay) in geſtures, habits, language, as if a Chriſtian, when once ſuch, were not to converſe with other men, but *muſt go out of the world*, as the Apoſtles phraſe is, ſpeaking in ſuch a caſe as this, 1 *Cor.* 5. 9, 10. And theſe men I make no doubt, have done much prejudice to Religion by their great reſervedneſs and narrowneſs of principles, which I ſhall take liberty here to call Legality, and a ſpirit of bondage, for that it uſually proceeds from a wrong apprehenſion of God, as if he were hard and auſtere, and cruel to his creatures. And this narrowneſs

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of ſpirit and ſcrupulosity, hath been a common and powerful principle in people, ſo long, till at laſt it hath iſſued out in a party and faction amongſt us; and it is (as I conceive) one of the moſt conſiderable ingredients in their Religion whom we call *Quakers*.

I have done with this third Character: I come now to a fourth, which is this:

A Legal ſpirit is a perſecuting ſpirit, and that eſpecially of thoſe that are the true Goſpel-Saints and Worſhippers of God; I ſhall preſently give my Scripture for this, it is in *Gal.*4.28,29. *Now we, Brethren, as Iſaac was, are children of the promiſe; but as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now.* He that is born after the fleſh was the ſon of the Bond-woman, from Mount *Sinai*, for juſtification by works, as all the Allegory wil witneſs, eſpecially ver.23. he that is born after the ſpirit, is the ſon of the promiſe, that reſts upon the promiſe in the Goſpel-way for Juſtification. Now as there have always been from the beginning theſe two ſeeds, theſe two ſorts of Worſhippers; ſo there was alwayes an enmity between them; and they that are after the fleſh, and for the Law, alwayes perſecuted them that are for the Goſpel; thoſe that are for the Law, are ful of perſecuting principles againſt all that differ from them; they would fain have all forced to be of their way; but yet their perſecution is moſt fiercely directed againſt the true Worſhippers; they cannot endure that they ſhould live upon the face of the earth.

Cain

Cain was a right Legalliſt; he brings of the fruit *of the ground an offering unto the Lord*; but never minds with what heart he offers it; yet takes it for granted that God would accept of it, and like it very well: And when he finds that his offering is not accepted, and that his younger Brother's is, he cannot bear it, he hates his Brother, and longs for the blood of his Brother; and wherefore ſlew he him? ſaith the Scripture; Alas! for no other reaſon is the anſwer made in the ſame place, but for that *his own works were evil*, and rejected, *and his Brothers righteous* and accepted, 1 *John* 3.12. not that his Brother had done him the leaſt wrong imaginable.

Wherefore did *Iſhmael* (the ſon of the bond-woman) perſecute *Iſaac*, (which perſecution we find not to be other than ſcoffing at him, *Gen.* 21. 9.) but onely becauſe he was the ſon of the promiſe? mocking him perhaps with ſome ſuch taunt as this, There goes a young Puritan, a young Preciſian, the Son of the promiſe.

But come we down to the New-Teſtament; and who (there) are the great perſecutors of our Saviour and his Apoſtles, but the *Jews*? yet who greater Legalliſts then they? They at *Lyſtra* that would have worſhipped *Paul* and *Barnabus* for gods to day, are by to morrow perſwaded by ſome *Jews* that came down thither from *Antioch* and *Iconium*, to ſtone them, *Acts* 14.11.19. They were the *Jews* who were ſo zealous for the Law, that cryed out againſt *Paul*, *Away with ſuch a fellow from the earth, it is not fit that he ſhould live*, *Acts* 22.22. Might not he juſtly therefore, as he doth, (not by way of revenge, but of right appellation) call them Dogs,

Phil.

Phil. 3. 2. *Beware of dogs, beware of evil workers, beware of the concision*; those that yet have their great confidences in the flesh, *ver.* 3. 4. And as it was then in *Abraham*'s time, and in the Apostles days, so it is now; they that are for Ceremonies and Superstitions, or meerly for an external way of serving God, cannot endure the true spiritual Worshippers.

I shall now in a word endeavour to shew how this spirit of persecution proceeds from their Legality; not that the Law teacheth them any such thing *directly*; but that the corruption of their spirits incited *occasionally* from the Law, puts them upon it. Now I suppose it comes to pass thus, that seeing they are in such a way of serving God, as brings them in no true peace, but puts the most of them into great horrors, fears, and troubles of spirit, as is manifested in the former particular, and indeed into a secret hatred of God; they cannot vent their hatred against God directly, that would be too gross; and therefore they find out some pretence or other of venting it against his truest and most faithful servants: They'l accuse them of being too strict, that they are the troublers of their *Israel*, as *Elijah* was accused by *Ahab*, 1 *King.* 18. 17. though indeed *Elijah* there sets the Saddle upon the right Horse, (as the proverb is) when he tells *Ahab*, ver. 10. *I have not troubled Israel; but thou and thy fathers House, in that ye have forsaken the Commandments of the Lord, and thou hast followed Baalim.* So was his successor *Elisha* served by the King of *Israel* in his time, 2 *King.* 6. where is a most pertinent story to this purpose, which I have somewhat touched at above. There was

indeed a ſore Famine in *Samaria*, perhaps upon the prayer of *Eliſha* (as before there was upon the prayer of *Elijah*, as appears from 1 *King.*18. 1. compared with *James* 5.17,18.) or at leaſt the King of *Iſrael* ſuſpected that he was the cauſe of it, and upon this bears him a grudge; but yet *Eliſha* promiſing, or giving ſome hopes at leaſt that there ſhould be a plenty in ſome very ſhort time (as Commentators ſay) the King thinks fit to wait a while, which he in the 33. ver. *calls waiting on the Lord*; and he waits with ſome ſigns of humiliation; for it is ſaid, *ver.*30 that at the ſtory of the womans eating her child, *he rent his cloaths, and the people looked, and behold he had ſackcloath within upon his fleſh*: And he hath ſome Religious words for thoſe that came to make their complaint to him, *ver.*26.27. *Then cryed a woman unto him, ſaying, Help my Lord, O King; And he ſaid, If the Lord do not help thee, whence ſhall I help thee?* Hitherto all things look pretty well; but alas! this was all but an external religiouſneſs, an external humiliation, like that of wicked *Ahab*, *Seeſt thou Ahab humbleth himſelf*? And therefore this King's forced patience hath an end, and he breaks out into the higheſt impatience againſt God; and where hath it its chiefeſt vent? Why in perſecuting the Prophet *Eliſha*: *God do ſo to me* (ſaith he) *and more alſo, if the Head of Eliſha the ſon of Shaphat, ſhall ſtand on him this day; and he ſent a man from before him to be the Executioner*, whom *Eliſha* calls *the ſon of a murtherer*, *ver.* 31, 32. Now alas, what an abſurd and impertinent revenge was this? For ſuppoſe *Eliſha* had prayed for this puniſhment of Famine upon the wicked *Samaritans*, what reaſon had this fooliſh falſly-religi-

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ous Wretch to think that there was any fault in *Eliſha*? Could he bind up the clouds from raining? Or would the Lord have anſwered a Prayer which had been guilty of cruelty and inhumanity? It was God who had ſent the Famine, not *Eliſha*; yea this wicked Prince acknowledged ſo much, *This evil is of the Lord*, ſaith he, ver. 33. but here is the myſterie of this iniquity; he could not revenge himſelf upon Heaven; and therefore he lets out his rage upon the beſt man that was upon earth.

All legal Worſhippers have at the bottom of their heart a deep hatred againſt God and his people.

In the laſt place, there is in the heart of every Legalliſt a ſpirit of envy and emulation. They are all ſenſible more or leſs, at one time or another, that they are not acceptable to God, and that theſe Puritans, theſe holy men are; and therefore they cannot endure them, they envy them for their greateſt excellencies and for that they are the favourites of heaven; and they cannot endure, that ſeeing they take ſo much pains as they do in their wrong way (as indeed many of them are at great coſt and pains in their way) they cannot endure that any ſhould be preferred before them. Legalliſts and Spiritual Worſhippers are (as I may ſay) Rivals for the favour of God. Now the ſpiritual Worſhippers take the right way, the Legalliſts take the wrong way to obtain it; therefore the firſt are received, the latter are rejected and caſt out: What ſaith the Scriptures? *Caſt out the bond-woman and her ſon*—Now there can be no greater feud than that which is between Rivals. This

was the very case betwixt *Cain* and *Abel*, which I have several times explained. And *Cain* (as I have said) had no other quarrel against *Abel*, but for that God accepted of his offering.

But now whereas a legal spirit is thus wrathful, revengeful, envious, and murtherous, the Spirit of the Gospel, and of all Saints, so far as they are baptized into a Gospel-spirit, is amicable, *peaceable, meek, gentle, and easie to be entreated*, James 3.17. *Hatred, variance, emulations, wrath, strife, seditions, envyings, murthers, are all fruits of the flesh, and* of those that are *BORN AFTER THE FLESH; but the fruit of the spirit is love, joy, peace, LONG-SUFFERING, GENTLENESS, GOODNESS*; What excellent virtues are these for humane Society! The Legalist he cryes, *It is not fit to suffer* such Wretches *to live*; *away with such an* Heretick *from the earth.* Now for the Gospel-spirited man, he could wish indeed St. *Paul* wish in *Acts* 26.29. *I would to God* (saith he) *that not onely thou, but all that hear me this day, were not onely almost, but altogether such as I am, except these Bonds*; he doth not wish them his Bonds, that was his GOODNESS, that last Gospel-virtue mentioned; but he wisheth that all his persecutors were of his perswasion; so doth every good man; else he could not be a friend to the truth that he professeth: But how to make them such, he pretends to no other means but *earnest prayers, strong arguments, and meek perswasions. Thou almost perswadest me to be a Christian*, saith *Agrippa*; *I would to God* I could do it *altogether*, saith St. *Paul.*

And when he comes to deal with his legal-Galathians, first he useth the strongest argu-

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ments that can be to convince them; afterwards the kindeſt appellations, and ſweeteſt inſinuations to get an intereſt in their affections: I have ſpoken to the arguments at large, the appellations and inſinuations I might inſiſt upon, ſuch as theſe; *Brethren, I beſeech you be as I am, for I am as you are, yee have not injured me at all; yee know how through infirmity of the fleſh I preached the Goſpel unto you at the firſt, and my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an Angel of God, even as Chriſt Jeſus,* chap. 4. ver. 12,13,14,15. & ver. 19. *My little children, of whom I travel in birth again, until Chriſt be formed in you, I deſire to be preſent with you, &c.*

And as St. *Paul* practiſed, ſo he adviſed *Timothy* to do, in dealing with men of a contrary perſwaſion to him; yea, with ſuch as *oppoſed themſelves* to him, 2 *Tim.*2.25,26. *IN MEEKNESS INSTRUCTING THEM WHO OPPOSE THEMSELVES; if peradventure God will give them repentance to the acknowledging of the truth.* And ſo he adviſeth his Philippians, Chap. 3. 15,16. *Whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing: and if in any thing yee be otherwiſe minded, God ſhall reveal even this unto you.*

The application is onely this: So far as any are of a perſecuting ſpirit, ſo far they are Legal; and I fear there are great mixtures of this in the hearts of many good men; but I dare make this gueſs concerning them, that when they have well ſmarted (themſelves) by impoſitions and perſecutions for their conſciences, they will be heartily glad of a *TOLERATION*, which yet they would not have allowed to others, if they

had had the power in their own hand; and I fear they will feel the ſmart as much as any ſort of men, (and perhaps more) for *all that are good ſhall be ſure to feel the ſting of the Serpent*; and thoſe moſt eſpecially that ſtand next him, hoping to make ſome accommodation, but yet are true enemies to him. I have done with this fourth Character.

I have one more conſiderable Character to add unto the former; but before I proceed to the mention of it, I ſhall add ſome few quotations out of Dr. *Moore*, and *Mr. Smith* of *Cambridge*, for confirmation of thoſe things that I have aſſerted as Characters, becauſe I am loath to go alone without ſome teſtimony from others, in ſuch a conſiderable ſubject as I have here adventured (through the aſſiſtance of God) to treat upon. Dr. *Moore* in his *Myſterie of Godlineſs*, Lib. 9. cap. 7. pag. 470. tells us, *That a MEER LEGALLIST is even a ſtranger to thoſe things he practiſes and imitates under the Law, and acts ſo as a Parrot ſpeaks, by external imitation, not from a due inward faculty*: and ſo again in the ſame pag. *The Law* (ſayes he) *not giving life, there is no principle of life and natural genuine compliance of the ſoul of man with the SPIRITUALITY of the Law under the firſt Covenant*. Now if it cannot reach the ſpirituality of the Law, its ſervice muſt conſiſt onely in external conformities: I ſhall produce ſomewhat of the like nature out of Mr. *Smith* of *Cambridge*, in that Diſcourſe of his of the difference betwixt a Legal and Evangelical Righteouſneſs, he hath theſe words; 'That *Righteouſneſs of Faith which the Apoſtle ſets up againſt the Law*, and compares with

Upon the firſt Character that the ſervice of the Legalliſt conſiſts onely in externals

'with it, is indeed in its own nature a VITAL 'and SPIRITUAL Administration, wherein 'God converseth with men; whereas the Law 'was meerly an EXTERNAL or dead thing in 'it self, not able to beget any true Divine Life 'in the souls of men. All that LEGAL RIGH-'TEOUSNESS which the *Jews* boasted so much 'of, was but from the earth, earthly; consisting 'MEERLY IN EXTERNAL PERFORMAN-'CES, and so falling extreamly short of that 'internal and God-like frame of spirit which is 'necessary for a true conjunction and union 'with God, *&c.* Again in the same Discourse he 'tells us, That the most proper and *formal differ-'ence* between the Law and the Gospel, is this, 'That the one is considered onely as an exter-'nal Administration, and the other as an inter-'nal; and that therefore the Apostle calls the 'Law διακονίαν γράμματος, a Ministration of the 'Letter, but on the other side he calls the Go-'spel διακονίαν πνεύματος, the Ministration of the 'Spirit. Once more in the same fourth chapter, p. 323. 'Under the old Covenant, and in the 'time of the Law, there were amongst the *Jews* 'some that were Evangelized, that were *re non 'nomine Christiani*, as under the Gospel there are 'many that do Judaize, are of as LEGAL and 'SERVILE SPIRITS as the *Jews*, children of the 'Bond-woman, resting in meer external obser-'vances of Religion, in an outward seeming pu-'rity, in a form of godliness, as did the Scribes 'and Pharisees of old.

This re-lishes the first and third cha-racters.

Another out of Doctor *Moore* his Mystery of Godliness, pag. 387. 'The holiness of 'the Gospel is far transcending the holiness of ei-

'ther the ancient or MODERN SCRIBES and 'PHARISEES, and Zelotical Ceremonialists, 'for all outward Ceremonies of time, and place, 'of gestures, or vestments, rites, or orders, they 'are all but signs and shews, but the body is 'Christ.

That Love is an absolutely necessary principle of Gospel-obedience.

Some passages out of Mr. *Smith's* Discourse of the shortness of a Pharisaical Righteousness, to shew that love is absolutely necessary to a Gospel-spirit; pag. 364. saith he, 'The spirit of 'true Religion is of a free, noble, ingennous, and gen-'rous nature, arising out of the warm beams of the Di-'vine Love, which first hatcht it, and brought it forth, 'and therefore it is afterwards perpetually bathing it-'self in that sweetest love that first begot it, and is al-'wayes refreshed and nourished by it. This Love cast-'eth out fear, fear which hath torment in it, and is 'therefore more apt to chase away souls once wounded 'with it from God, rather then to allure them to God, with much more to the same purpose.

Upon the fourth Character.

One more out of the learned Doctor, concerning the last Character mentioned, *viz.* the spirit of Persecution, and it is this; That *Ishmael, Hagar's* son, had his hand against every man: Upon which he quotes a descant of *Philo.* that it might signifie thus much, That the Legallist is a *great and fierce Disputer upon the Letter, a notable Polemical Divine, and his ignorance and untamedness of his carnal heart, makes him very bold and troublesome.* I shall need transcribe no more; but if the proof of these Propositions, that the Legallist is for external conformities onely in the service of God; that he hath a flat and dead spirit in his service; that he is proud and conceited, and yet under a spirit of Bondage, *&c.* I say, if the proof

of these rested upon authority, I might be furnished with abundant testimonies out of these Authors, and I shall name no more: hitherto therefore it is evident that I go not alone, either in words, or matter and design.

I proceed now to speak to the last character, which is this: A man is so far Legal, as he is affectedly ignorant of Christ, or acts to God without Christ in the daies of the Gospel, *Phil.* 3. 7, 8, 9. when the Apostle had there rekoned up his external fleshly privileges (which if he would have had a trust and confidence in the flesh, he might have boasted of with any Pharisee of them all) these (saith he) were once *gain* to me; I accounted them my riches, and my treasure; but now, *What things were gain to me, these I counted loss for Christ: yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, NOT HAVING MY OWN RIGHTEOUSNESS WHICH IS OF THE LAW*, but *THAT WHICH IS THROUGH THE FAITH OF CHRIST, the righteousness which is of God by Faith. That I may know him, &c.* This which I have produced is evidently to the purpose: for that the Apostle is opposing the two righteousnesses, of the Law and Faith; and the righteousness which is of God by Faith is all one with the righteousness which is through the Faith of Christ; and therefore that which he presseth forward unto, is to be found in him, and to know him in the power of his resurrection, and the fellowship of his sufferings, being made confor-

The last Character.

conformable unto him in his death, *ver.* 10, 11, 12, 13, 14, 15.

There is an inſeperable connexion betwixt the righteouſneſs of Faith, and true holineſs.

But here I will mark (before I go any further) that there is an inſeparable connexion betwixt the righteouſneſs of Faith, and the righteouſneſs of Sanctification; nay, they ſeem in this place to be put one for the other; for when the Apoſtle interprets his own expreſſions *of counting all things loſſe and dung that he may win Chriſt, and that he may be found in him not having his own righteouſneſs, which is of the Law*; he ſpeaks it in words that ſignifie ſanctification immediately and properly; *But which is* (ſaith he) *through the faith of Chriſt, the righteouſneſs which is of God by Faith*: What is that? it follows; *that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death*: Theſe are expreſſions of ſanctification; ſo it follows, ver. 11. *If by any means I might obtain to the reſurrection of the dead*: Which is the higheſt expreſſion of Sanctification in the whole Scripture, or at leaſt one of the higheſt; and ſo to the ſame purpoſe it follows ver. 12, 13, 14, 15.* Not but that there muſt ſtill be a proper difference held betwixt Juſtification and Sanctification, for they have proper, different notions and conceptions: Juſtification is an act of God without us; Sanctification is an act of the Spirit within us: Sanctification denominates the Perſon good; Juſtification denominates the perſon accepted and well-pleaſing to God. But for any contradiction that there ſhould be in this, to ſay that the ſame inward holineſs which is called our Sanctification, may be the very condition of our Juſtification, I profeſs I know of none; not that I affirm that it is ſo, for indeed I am ſomwhat

* Vnleſs we will ſay that the Apoſtle ſpeaks of Juſtification in the 7, 8 9. ver. and then, without any formal tranſition, paſſes on to ſpeak of ſanctification in the following verſes.

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shye of affirming in those very words, though I shall afterwards have occasion to say something to the like purpose; but if I should, I were not alone in the opinion, those two Authors abovenamed would abundantly supply me with testimonies; for they frequently and strenuously assert, That the great δικαιοσύνη πίστεως, the *RIGHTEOUSNES OF FAITH*, mentioned so often in *Paul's* Epistles, is onely an *INTERNAL HOLINESS*; for which I shall give you several quotations out of them, and so proceed.

Mr. *Smith* in his discourse of the difference betwixt the Old and New Covenant, he comes to speak unto this very Scripture, *Phil.*3. Where, 'saith he, The Apostle amongst his other Jewish 'privileges, having reckoned up his blamelesness 'in all points touching the Law, he undervalues 'them all, and counts all but loss, διὰ τὸ ὑπερέχον τῆς γνώσεως, *for the excellency of the knowledge 'of Christ Jesus*: in which place the Apostle doth 'not mean to disparage a real inward righteousness, and the strict observance of the Law; but 'his meaning is to shew how poor and worthless 'a thing all outward observances of the Law are 'in comparison of a true internal conformity 'to Christ, in the renovation of the mind and 'soul according to his image and likeness, as is 'manifest from *ver.*9 10, &c. in which he thus 'delivers his own meaning of the knowledge of 'Christ, which he so much extolled, very emphatically: *That I may be found in him, not having 'mine own righteousness, which is of the Law; but that 'which is through the faith of Christ, the righteousness 'which is of God by Faith.* Where by the way wee 'may further take notice, what this δικαιοσύνη

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'πίστως and δικαιοσύνη θεῦ, the righteousness of 'Faith, and the righteousness of God is accor-'ding to his own true meaning, as he expounds 'himself; *viz. A CHRIST-LIKE NATURE 'IN A MAN'S SOUL*, or, Christ appearing 'in the minds of men, by the mighty power of 'his divine Spirit, and thereby deriving a true 'participation of himself to them; so we have 'it *ver.* 10. *That I may know the power of his resurre-'ction, and the fellowship of his sufferings, being made 'conformable unto his death*: So far Mr. *Smith*.

I shall give now the same observation out of Dr. *More*, and so proceed. *Pag.* 387. of his *Myste-'ry of Godliness*, 'It is plain (saith he) from the 'constant scope of the Apostle both in his Epistle 'to the Gal. and every where else in extolling 'the righteousness of Faith, that he does not 'vilifie true virtue and morality, but drives at 'an higher pitch and perfection thereof, and 'that the righteousness of Faith which he pre-'fers to the righteousness of works *IS NOT BY 'WAY OF EXCLUSION OF GOOD WORKS 'OUT OF THE RIGHTEOUSNESS OF 'FAITH*, but of urging us to exacter and more 'perfect works of righteousness than could be 'performed under the dispensation of the 'Law. And in *pag.* 379, where the Doctor pro-fesseth to explain the great term δικαιοσύνη, he 'tells us, That δικαιοσύνη signifies any virtue or 'goodness in a man whatsoever, and that λογί-'ζεσθαι εἰς δικαιοσύνην is nothing else but to be ap-'proved as a good man; or, A doer of what is 'righteous and good, and that *BECAUSE* he 'doth that which is good and righteous.

Having made this great observation, of which

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I deferred this Character till the laſt, becauſe I would firſt put all thoſe Characters together, in which the faith of all the Old-Teſtament-believers and ours did agree. All the Old-Teſtament Saints were more for ſpiritual heart-worſhip, than for the externals of Religion; they were all in their degree humble and patient; they were all in their degree quick, lively and vigorous; they had all a ſpirit of adoption in their meaſure; they were all of a ſweet, meek, and kind heart and ſpirit, not of a perſecuting principle; but I cannot ſay they all knew Chriſt

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Now I shall shew briefly the peculiar additionals of a Gospel-faith, or rather a New-Testament Faith, without which, ours cannot be Evangelical enough, and so not justifying and saving: And without performing this part of my Work, I should be guilty of a great absurdity for taking up so many pages in describing the Faith of the Old-Testament Saints, or of justifying-faith, which was common to us and them, and in the mean time to pass by that which is proper to our selves, and as necessary as any thing which hath been spoken to.

I affirm therefore, that we are to know and believe in Christ, as the *PROCURING CAUSE* of all our mercies, and the *DISPENSER* of all good things to us; These are the two great things which we are to know and believe concerning Christ; to which we must add the meditation & imitation of our Saviour, as a pattern in his Life, Death, Resurrection and Ascension; in all which our Faith hath a great usefulness and necessity; and unless our Faith hath a great and very considerable respect unto Christ in all these three particulars, we cannot justly put on the name of Christians.

That old Faith of *Abraham* and all the Saints of the Old-Testament, which St. *Paul* disputes for, and proves they were justified by it, hath now a further Name, and is called the Christian Faith, having taken up that great Object Christ, more explicitely

explicitely and plainly then ever they received it. I shall say somewhat, (but as briefly as I may) unto all the three generals, wherein our Faith is now necessarily to eye Jesus Christ, that it may be of a right Gospel strain.

1. Therefore a right New-Testament Faith eyes Christ as the procuring-cause of all our mercies, and this in two respects, *viz.* by his offering up himself a sacrifice, and by his intercessions. 1. By his dying for us, and offering up himself, he hath bought us, *Ye are bought with a price*, 1 Cor. 6.20. *Thou hast redeemed us unto God by thy blood*, Rev.5.9. His blood was the price of our redemption; by shedding of this, and offering it up to God, he became a propitiation for our sins, and we our selves are the purchase of this Price. *Acts* 20.28.——*The Church of God which he hath purchased with his own blood. We are purchased and redeemed from the world*, Gal.1.4. *From our vain Conversation*, 1 Pet.1.18. Yea, Heaven it self is purchased by his blood for us; for I doubt not but that is it which is called the *purchased possession*, Eph. 1.14. Now see if we have not reason, nay if there be not absolute necessity (if we would be right Christians) to know Christ, and believe in him, as the procuring-cause of all our Mercies, and that by his Death, and Blood, and offering himself; *He hath by one offering perfected for ever them that are sanctified*, Heb.10.14.

We must believe in Christ as the great procuring cause of all our mercies. 1. By his blood and offering.

Now our Faith as it eyes thus the death of Christ, is called *faith in his blood*; and Justification follows upon this Faith onely, *Rom.*3.24,25. *Being justified freely by his Grace, THROUGH THE REDEMPTION THAT IS IN CHRIST, whom God hath set forth to be a propitiation THROUGH FAITH*

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FAITH IN HIS BLOOD, *to declare his righteousness for the remission of sins that are past, through the forbearance of God*, Rom. 5. 8, 9. *But God commendeth his love towards us, in that while we were yet sinners, Christ died for us, much more then BEING NOW JUSTIFIED BY HIS BLOOD, we shall be saved from wrath to come.* I shall mention no more Scriptures to prove that Christ is the procuring-cause of all our mercies by his death and blood; only I shall describe what this *faith in his blood* is; and I shall express it thus: It is a judging the death and offering of Christ (either upon the Cross, or in the holy of holies, into which he entered by his own blood, *Heb.* 9. 12.) to be the great propitiation of God (who without this offering had decreed not to pardon sins) by which he became propitious and appeased, and for it receives all true penitents into his favour; that is, for the judgement or assent of faith to the dogmatical truth in this matter, then for its affiance, faith in the blood of Christ, it is a not doubting but whilst I have the Gospel-condition of Justification (what ever it be) this blood will procure my pardon; or thus, in the way of holiness to rest upon God for pardon, for the sake of Christ's blood-shedding, and offering it to God. Now this faith in the blood of Christ I look upon as an essential branch of a New-Testament-faith.

2*ly* His Intercession.

Secondly we are to look upon Christ as the procuring cause of all our mercies by his intercessions, whereby he reaps the benefit of the purchase of his blood. His Blood was the foundation of all his Intercession, and his Intercession is as the harvest to that seed-time, when he sowed in tears of blood. *He entred into the holy of holies by his own blood*; if he had not had that blood with him, I conceive

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there had been no entrance for him there as a Prieſt; but now that he is there entred and entertained *as an High-prieſt for ever, and ever liveth to make interceſſion for us*, Heb. 7.25. We are to look upon him as the great procuring-cauſe of all our mercies by his interceſſions: *If when we were enemies, we were reconciled unto God by the* DEATH *of his Son, much more being reconciled, we ſhall be ſaved by his* LIFE, Rom 5.10. 1 John 2.1. *My little children, theſe things write I unto you, that ye ſin not; and if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the propitiation for our ſins,* (*HE IS* to this very day, upon occaſion of any failing of the Saints, he interpoſeth to make God propitious to them, and not onely to them, ſaith the Apoſtle) *not onely for our ſins, who are the Saints of God, but for the ſins of the whole world*: He doth now, as he did at his death, and firſt entring into Heaven, (though not in the ſame form of offering, which was but *ONCE*) make uſe of his blood with his Father, to prevail with him, that he may be ready to pardon, and receive into favour all that come unto God by him; *all that are come in* upon any of their failings, and *all that ſhall come* in with unfeigned repentance for their wicked lives paſt.

And as I ſhewed in the former particular of his death and blood, that he did not onely procure pardon of ſin by it, but redeemed us from our vain converſation, and purchaſed heaven it ſelf for us; ſo in this particular I might ſhew, that he doth not onely procure pardon of ſins for us by his interceſſion, as our Advocate, but every thing elſe that we ſtand in need of: *I am going to my Father*, ſaith our Saviour when he was leaving the World)

and there I will povide *Mansions for you; and whatsoever ye ask the Father in my Name, I will do it*, Joh. 14.2,3,13. Thus therefore our Faith, if we would have it a right New-Testament Faith, must eye Christ in his intercession; and whatever we desire of God, we must ask it in his Name, and then believe that Christ as an Advocate with the Father, wil take the care of it. So much for the first Head, or general Rule of a New-Testament-Faith: We are to eye Christ as the great procuring-cause of all our mercies.

2. Gospel-faith eies Christ as the great dispenser of all good things to us.

2*dly*, We are to look upon Christ as the great Dispenser of all our good things to us. Our Saviour Christ hath the distribution & disposal of all things committed to him, as *Joseph* had in *Ægypt*: *The Father judgeth no man, but all judgement is committed by the Father to the Son*, John 5.22. Jesus Christ is not onely represented unto us in the Scripture, as *standing at the right hand of God*, Act. 5.55,56. which may signifie his Advocatship and Priestly Office, but much oftner as *sitting at the right hand of God*, which is a sign of his Kingly Office and Authority; for this see *Heb.* 10,11,12,13. where sitting is oppoled to standing, as Majesty is to Ministring. *And every Priest STANDETH daily, MINISTRING, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one Sacrifice for sins for ever, SATE DOWN at the right hand of God, from henceforth expecting till his Enemies be made his footstool.* Our Saviour obtained of his Father by his death and offering, not onely that sinners might be pardoned, but that he might have the gift of pardon, yea, and of repentance too, which is as great a gift as pardon it self, *Acts* 5.30,31,32. *The God of our fathers*

thers raiſed up Jeſus whom ye ſlew and hanged on a Tree, him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins; and we are his witneſſes of theſe things, and ſo is the Holy Ghoſt whom God hath given to them that obey him. In a word, Chriſt hath all power both in heaven and in earth: So our Saviour came and told his Diſciples after he was riſen, Matth. 28.18,19. *Jeſus came, and ſpake unto them* (the eleven) *ſaying, All power is given unto me in heaven and in earth: Go ye THEREFORE, and teach all Nations.* This is the form of the Commiſſion which makes an Apoſtle (I have received power, therefore go teach) they are not the Apoſtles of God immediately, but *of Jeſus Chriſt, by the will of God,* 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1.

To inſtance in the ſeveral branches of this power in heaven and earth, would be too much for me in this place; there is the power of pardoning ſins, raiſing the dead, judging the world, deſtroying the wicked: Theſe, with many other, I could prove by plain Scripture to be all depoſited and be-truſted in the hand of Jeſus Chriſt.

Now what is the Faith that belongs to Chriſt as the Diſpenſer of all good things to us? (for that is my proper buſineſs to enquire after) Why, even the Faith that we place in God the Father: This Chriſt taught his Diſciples when he was about to leave them, *Joh.* 14. 1. *Let not your heart be troubled; ye believe in God, believe alſo in me*: As much as to ſay, Ye have been uſed hitherto (by your Old-Teſtament-Faith) to believe in God, and you have found comfort and ſupport in it, and yet you do not ſee that God you believe in: Why ſo now for my ſelf, I am going indeed out of your ſight, and

at this you are troubled, but believe in me when I am out of your ſight, as ye have hitherto believed in an inviſible God, and ye ſhall find the ſame comfort and ſupport in this Faith, as ever ye found from Faith in God.

None ſo common a New-Teſtament phraſe, as believing in Chriſt; *He that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never dye*; Joh. 11. 25, 26. and our Saviour there giveth a very ſatisfactory reaſon, which is this, *I am the reſurrection and the life*; therefore he that believeth on the Son, hath life, and ſhall have a reſurrection unto life. Our Faith ought to be the ſame in the perſon of Chriſt, as it is in God the Father, onely with this difference, that *it muſt not be terminated in Chriſt as the ultimate object of our Faith*, but only as he is the Mediator and great Diſpenſer of all things to us by a Power derived from the Father; For this take that eminent place, 1 *Pet.* 1. 21. Who *BY HIM* (that is Chriſt) *DO BELIEVE IN GOD, that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.* This I do but touch upon here; it would require a large Treatiſe to ſpeak unto it as the ſubject deſerves, *viz.* how we are to direct our Faith and applications to Jeſus Chriſt in a different manner then to God the Father; but this is that which I am upon, That in the general we are to fix our Faith upon Chriſt as the great Diſpenſer of all good things unto us, if we would have it of a right Goſpel-ſtrain, nay if we expect to be juſtified by our faith; for if God ſet up a Mediator, a Diſpenſer of all his benefits, (as *Pharoah* (pardon the alluſion) ſet up *Joſeph*, and required that all men ſhould go to him for

The difference betwixt faith in Chriſt, and in God the Father

for what they wanted) will he (think you) take it well that you ſhould take no notice of his *Joſeph*, his dearly beloved, and onely begotten Son? But come to himſelf immediately: dare you do it! Can you ever hope for acceptation in this way of addreſſing your ſelves to God? Might you not juſtly fear that God will prove a conſuming fire to you in in ſuch approaches? So much for the ſecond general head, in which our Faith is to reſpect Jeſus Chriſt.

But 3*dly*, there is ſomething more requiſite yet to be done by our Faith, with reſpect to Chriſt, than meerly to look upon him as the procuring-cauſe, and the diſpenſing-cauſe of all our mercies, if we would have it a right New-Teſtament-faith, or a Juſtifying-Faith in the dayes of the Goſpel, our Faith muſt conform us unto Chriſt as a pattern and example: Now there is a two-fold conformity unto Chriſt which our Faith effects; one Proper, the other Analogical; that which is proper, is to put us upon doing as he did, to be as he was, humble, meek, lowly, *&c. Learn of me* (ſaith Chriſt) theſe things, and ye ſhall *receive reſt unto your ſouls*, Matth. 11.29. Phil. 2.5,6. *Let the ſame mind be in you which was in Chriſt Jeſus, who made himſelf of no reputation, &c. Looking unto Jeſus, who*—Heb. 12.2. But then there is an Analogical conformity which Faith effects, and that is an anſwerableneſs to ſome things in Chriſt, which it is not our duty to imitate in a proper ſenſe, as now to be conformable unto Chriſt in his death, burial, and reſurrection; theſe we cannot in a proper ſenſe be conformable unto him in, except we be hanged upon a croſs till we are dead; then laid in our graves, then raiſed by the power of God, &c. Now theſe things are not

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our duty to go about to imitate properly, but only in some resemblance and likeness. Our Faith must bring us to the cross of Christ, and teach us the crucifixion and mortification of our old man, with the affections and lusts of it; it must bring us to the grave of Christ, and we must be there buryed with him, *Rom.*6.1.4. *We are buried with him by baptism into death*; and by this death and burial we must reckon our selves to *be dead unto sin*, ver. 11. *He that is dead, is freed from sin*, ver.7. *How shall we that are dead to sin, live any longer therein*, ver.2. Yea our Faith must carry us yet further beyond death and the grave, into heaven it self; we must rise with him into newness of life; *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* Ver.5. *And as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Ver.4. *And we must sit together with him in heavenly places*, in our affections at least. *If ye be risen with Christ, seek these things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth, for you are dead, and your life is hid with Christ in God*, Col.3. 1,2,3. Faith in the dayes of the Gospel carries us to the example and pattern of Christ, & conforms us to it, both in a proper and Analogical conformity; so that we have something in us that bears some Analogy and likeness to every thing that is to be found in Christ.

But because this third respect, wherein our faith eies Jesus Christ, looks more like obedience then faith, more like sanctification, than that by which most expect justification: and seeing this is not the proper place to shew how far obedience, and holiness,

holineſs, and good works have an influence upon Juſtification, I ſhall not inſiſt more upon this; contenting my ſelf with the two other reſpects in which faith eies Jeſus Chriſt, *viz.* As the procurer and diſpencer of all good things unto us, which none can with any fair pretence deny to be neceſſary to our faith as juſtifying, in the days of the New-Covenant.

Now to quicken, and ſo to end this Character, *viz.* That ſo far as we leave out Chriſt, we are Legal in the buſineſs of Juſtication; I ſhall repreſent the Reader with the example of St. *Paul* (which I have glanced at already) who was once highly legal, and afterwards as eminently evangelical, and that in the daies of the Goſpel. And I ſhould think *Solomon* himſelf was not a fitter perſon to give an account of the vanity of worldly comforts, than St. *Paul* was to acquaint us with that vanity & vexation of ſpirit that there is in pretended legal righteouſneſs, as alſo with that perfect ſatisfaction which the Evangelical righteouſneſs brings into the ſoul: and 'tis from him indeed, and from his Epiſtles (no doubt indited by the Spirit of God) that this whole diſcouſe hath been raiſed. He was as to his deſcent, Ἑβραῖος ἐξ Ἑβραίων, an Hebrew, born of Hebrew parents both father and mother, and of a ſpecial and beloved tribe, and circumciſed the eighth day exactly according to the Law: for his profeſſion, of the ſtricteſt ſect κατὰ νόμον φαρισαῖος, in obſervation of the Law a Phaiſee: for his zeal in his profeſſion it was exceeding great, *I proſited* (ſaies he, Gal. 1. 14.) *in the Jew's Religion above many my equals in mine own nation; being more exceeding zealous of the traditions of my fathers.* And there was

no

no greater argument of his being an high Legalist than this, That he was a bitter persecutor of the way of the Gospel, as he tells us in three several Epistles, *Gal.*1.13. *Beyond measure I persecuted the Church of God, and wasted it.* Phil. 3. 6. *concerning Zeal persecuting the Church.* 1 *Tim.*1.13. You have his catalogue of privileges altogether, *Phil.*3.4,5,6. and there he makes a challenge to any Jew, any Pharisee of them all to shew the same grounds and reasons of fleshly confidence and boasting that he could shew for himself; *If any other man thinketh that he hath whereof he might boast in the flesh, I MORE.* Now if there had been any goodness in that way of a Pharisaical righteousness, which S. *Paul* with his utmost zeal pursued after, certainly he must have fonnd it. But as soon as ever the *Lord was pleased to call him by his grace, and to REVEAL HIS SON IN HIM*, Gal.1. 15,16. he casts away all his riches and treasures of a legal righteousness, as dross, dung, and dog's-meat, not fit for children to feed upon: and what is it that he embraceth? what is it that can thus metamorphose and transpose him? what doth he see? what hath he espied in the Gospel? Why, it is Christ; a single Christ: He sells all that he had to buy this Pearle, and thinks himself made for ever if he can but compass such a purchase. *Yea doubtless* (saith he) *I count all these but dung that* I *may* WIN Christ, or gain Christ; ἵνα Χριστὸν κερδήσω, *and be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ*, *Phil.* 3.9.

So we have seen the metamorphosis, the transformation of this man, his leaving all his Pharisaical Legal Righteousness for a single Christ, we will

will ſee a little further what uſe he makes of Chriſt now that he hath choſen him, and thus centred his ſoul upon him. Why, he will needs know more of him; *I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord*, Phil. 3. 8. and ſaies he, *I count them but dung that I may win Chriſt, and that I may know him*, ver. 8, 10. There are indeed *all the treaſures of wiſdom and knowledge hid in him*, as St. *Paul* tells us, *Col.* 2. 3. and therefore well might he preſs after the knowledge of him. Again he will love him: *If any man love not the Lord Jeſus Chriſt, let him be accurſed*, 1 *Cor.* 16. *ver.* 22. He will believe in him: *I would be found in him, not having mine own righteouſneſs which is of the Law, but that which is through* THE FAITH OF CHRIST. Laſtly, he will make his glorying and boaſt of him, and that is the higheſt honour we can do to God: for men glory in that which they account their excellency; yea, St. *Paul* chooſeth out that in Chriſt to glory in, which is moſt contemptible in the eyes of the world, and that is the croſs of Chriſt; which ſhews what an high eſteem he had of him: *God forbid* (ſaith he) *that I ſhould glory in any thing ſave in the croſs of Chriſt*, Gal. 6. 14. And though the blind world could ſee nothing in this Croſs that they ſhould rejoice or glory in, yet St. *Paul* ſaw theſe great things in the Croſs of Chriſt, that upon it he vanquiſhed Principalities and Powers, *Col.* 2. 15. that he removed all that from off us, that was contrary to us, nailing it to his croſs; ſo that he might well ſay as he doth, *Gal.* 2. 19. *I through the Law am dead to the Law, that I might live to God*; that is, through what the Law hath done to my Saviour, it hath nothing to do with me, I am dead to it, and that is dead to me.

Again,

Again, see another great efficacy that St. *Paul* espyed in the Cross of Christ, and that was, that it helped him to conquer the World; *God forbid that I should glory in any thing save in the Cross of Christ, by which the world is crucified to me, and I unto the world*: No wonder therefore if he chuseth the cross of Christ to glory in. Once more we find him in another Scripture chusing his infirmities to glory in, 2 *Cor.* 12. 5 6,7,8,9,10. *I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake*: And what is the reason, why not onely for that these are a part of Christ's Cross, but because when these things did press him down, then did the arm of Christ support him, and the Power of Christ rest upon him. *Most gladly therefore will I rather glory in my infirmities, that the* POWER OF CHRIST MAY REST UPON ME; *for when I am weak, then am I strong*; that is, with the strength which is in Christ Jesus; and therefore he doth not only desire that he himself might thus know, love, believe, and glory in Jesus Christ, but he begs for others, that they might have *a Spirit of Wisdom and Revelation in the knowledge of Christ*, Eph. 1.16,17. It were almost an infinite Work to trace St. *Paul* in all the ways of his treating Christ, and using of him; take therefore one place for all, Gal. 2.20. *I am crucified with Christ*, (saith he) *nevertheless I live*; that is one Riddle. *I live, yet not I*; there is another Riddle: But whence arise these Mysteries? Why from his conversing with, and possessing of Christ. *I live*; *but* (saith he) *'tis not I any longer*; οὐκέτι ἐγώ, *but Christ liveth in me*; *and the life which I now live in the flesh*, (the whole of my life) *it is by the faith of the Son of God*, (that is, Faith in the Son of God) *who loved me, and gave himself for me*:

Paul

Paul is dead, he lives no longer; but Christ lives in *Paul* (if you will) and then no wonder St. *Paul* can do all things, as he tells us he can, when such a person lives in him, *Phil.*4.12,13. *I know both how to be abased, and I know how to abound, every where, and in all things, I am instructed both to be full, and to be hungry; both to abound, and to suffer need; I can do all things through Christ which strengthens me.*

Thus the whole of a Christians life when he is like himself, is a life of Faith upon Christ immediately; his Flesh and Blood is his food; his Grace and Spirit is his strength; the living of Christ in him (which is a Mystical expression) is his life; *For you are dead, and YOUR LIFE IS HID WITH CHRIST in God*, Col.3.3. That Christian therefore that is not intimately acquainted with Christ, is so far legal: The truth of this assertion is clear from this example, for that as soon as ever St. *Paul* had Christ revealed in him, he left all his legal righteousness, and fastned upon Christ altogether in this manner, which we have partly declared.

And indeed, this is the Character of Characters; all the other Characters before given, signifie but little without this: It is by means of Christs coming that we call God Father, that we are freed from that slavish fear of God, which even the Saints of the Old-Testament were under in a great measure; the Heir before was kept in fear; *but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons; and because ye are Sons, God hath sent forth the SPIRIT of his SON into your hearts, crying, Abba, Father*, Gal.4.3,4,5,6. It is by Christ's coming that we are freed from that external

ternal, fleshly way of serving God in a worldly Sanctuary, and by carnal Ordinances: It was almost impossible, whilst it was the duty of the people of God to worship God with so much ceremonial service, but they should dote too much upon those externals of worship. But saith our Saviour, *The hour cometh, and NOW is*; that is, in the dayes of the Gospel, *that neither in this Mountain, nor at Jerusalem, shall men worship the Father, but in Spirit and truth*, John 6.21.23. and the reason was this, for that Christ was the substance of those shadows which therefore vanished at his coming.

The truth is, the great thing that we have to mind as Christians, is the knowledge of Christ; the τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου, *the excellency of the knowledge of Christ Jesus our Lord*. And I have often thought, that they who would study the Gospel aright, should endeavour to find out what there is peculiar in the Gospel, above whatever was before revealed; for they shall find that in the Gospel there is the *hidden wisdom* of God revealed, such mysteries of wisdom, as were *before hidden from ages and generations*; and I believe there is no greater prejudice to the advance of knowledge in Theology, or the knowledge of God, than that it is so generally presumed, yea and asserted that there is nothing in a manner new in the Gospel, neither precepts nor promises; but that the Faith of the Saints in all ages was the same that it is now, onely they apprehended the same things somewhat more obscurely then we do, and so for the Precepts, that they were always the same. Now this presumption will unavoidably hinder all further enquiry, and the New-Testament shall signifie no more to us then the old will do; and so we shall

ſhall neceſſarily put our ſelves again under the Legal, inſtead of the Evangelical Adminiſtration, ſerving God in the *OLDNESS OF THE LETTER*, which is the Law; and not in the *NEWNESS OF THE SPIRIT*, which is the Goſpel, *Rom.* 7. 6. Whereas to any diligent and unprejudiced enquirer it will appear, that there are a thouſand new things in the Goſpel, and all of them referring more or leſs to Chriſt. I ſhall give but two Scriptures for this, and ſo come to the application of the character: The firſt is this, in *Col.* 1. 26, 27. *I am made a Miniſter* (ſaith the Apoſtle) *to fulfil the Word of God, even the Myſtery which hath been hid FROM AGES AND GENEEATIONS, but NOW IS MADE MANIFEST TO HIS SAINTS, to whom God would make known the riches of this Myſtery amongſt the Gentiles, which is, CHRIST IN YOU, the hope of Glory.* Chriſt is all the Myſtery; all the myſterious things of the Goſpel are to be more or leſs referred to Chriſt. The ſecond Scripture is *Eph* 3. of which I might tranſcribe more then half the chapter; ſee ver. 9. *To make all men ſee what is the fellowſhip of the Myſterie which from the beginning of the world hath been HID IN GOD, who CREATED ALL THINGS BY JESUS CHRIST*: This (ſaith *Calvin*) *Non tam de prima creatione interpretari libet, quam de inſtauratione ſpirituali; circumſtantia enim loci poſtulat ut de renovatione intelligamus, quæ continetur in beneficio redemptionis*: That is, This creation of all things by Jeſus Chriſt, is not ſo much to be underſtood of the firſt creation of the world, as of the inſtauration and renovation, or new Goſpel-ſtate of things, into which God hath put them by Jeſus Chriſt. So the next verſe unavoidably carries the ſenſe, ver. 10, 11.

See *Mat. Lorat* in loc.

10,11. *To the intent that NOW unto the Principalities and Powers in heavenly places, MIGHT BE MADE KNOWN, by the Church the manifold wisdom of God, according to the eternal purpose which he PURPOSED IN CHRIST JESUS our Lord* What, did not the Angels know the Mysteries of the first creation till the dayes of the Gospel? Or are they instructed by the Church in the Mysteries of the first Creation? Are Christians (as such) so great natural Philosophers, as that Angels may come and learn of them? The sense therefore is plainly thus; That in the *dayes of the Gospel there is a quite new Model, and new constitution of things, by vertue of the Mediatorial Kingdom which Jesus Christ hath received of his Father*; and much of this the Angels learn from the Church: Who therefore, but a rank Legallist, will study Jesus Christ.

The application of the Character first to the discovery of partial Legality.

I come now to the application of the Character. And here I shall somewhat alter my method which I used in the application of the other Characters; for here I shall begin with the discovery of partial Legality, which may be found in the Saints from this Character, and afterwards come to predominant Legality from it. First of all then, Is our New-Testament-Faith to act so much upon Jesus Christ, yea upon him immediately for all things, for pardon, for strength of Grace, for temporal deliverances, *&c?* Then these Saints are much too blame, and greatly guilty of Legality, that go to God without Christ in any measure: If men go to God in the dayes of the Gospel, and where the Gospel hath been preached, (for I have to do with none other at this time) I say, if such men go to God without Christ altogether, they are not Saints at all, cannot be Saints, (of these I shall speak anon.) But there are a generation of Saints,

Saints, and perhaps the greateſt number, who do truly believe in Chriſt, that yet go to God without Chriſt in a great meaſure; they are Chriſtians Doctrinally, but yet they are not well verſed, nor practiſed enough in treating with Chriſt, and with God through Chriſt: but make their immediate applications to God almoſt in every prayer, in every act of Faith; they cannot ſpeak in a Goſpel Dialect; but areas if they were ſtill living in the daies of the Old Teſtament, where, that a man feared and believed in God, was his great character of Saintſhip. Nay, I would adventure to make this cenſure of hundreds of Chriſtians, that are good and holy men; that, were it not for the doctrine of ſatisfaction to the Juſtice of God which hath an hold upon them, they do not diſcover wherein they have any need or uſe of Jeſus Chriſt at all; either as King, or Prophet of his people, though indeed they wil conſent unto all theſe things when they are preached; & therefore in charity muſt be conceived to have that reſpect unto Chriſt wch is neceſſary, even in theſe particulars alſo; & I think many Miniſters are greatly to blame (who are otherwiſe good men) in that they preach no more of Chriſt unto their people: That this is Legality where it is found, I think there is no need of further proof, this character ſufficiently convinceth of it; yet I ſhall in ſearching out this diſtemper, *viz.* Ignorance, and neglect of Chriſt, both in Miniſters and People, prove it to be a ſymptome of Legality from another character mentioned.

And truly I cannot gueſs what ſhould be the reaſon of this ignorance and neglect of Chriſt ſo general and common, even amongſt thoſe that are good, but from a liſtleſneſs and irkſomneſs to, and wearineſs of the waies and knowledge of God. Good people may (chance) think that they know a great

a great deal of God already, they know enough for their converse between man and man, and for many duties of worship to God, and they find this as much as they can attend, together with their businesses and imployments in the world, and so much they know of Christ that he died for their sins, and intercedes with his Father for them, and this is enough to satisfie them; what should they trouble themselves any more about any Gospel Mysteries concerning Jesus Christ, as his Mediatorial Kingdom and the like, how God the Father orders and disposes of all things by him, how they are to make their applications to him. Now this listlesness & carelesness, I made before a plain symtom of Legality; for the more Evangelical we are, the more chearful we are in the service of God; the more attentive to, and inquisitive about any thing that he makes known to us, especially concerning Jesus Christ; every dust of this Pearl is precious.

Predominant Legality discovered from this Character 1. In the Jews.

I come in the second place to condemn predominant Legality from this Character; and this will convince two or three sorts of men of predominant Legality: And first of all, to be sure this convinceth the *Jews* of predominant Legality, both those that were at the time of Christ's coming, and have been ever since unto this day, for that they denied then, and still deny to receive Christ at all: If they had been Evangelical under the Old-Testament, they would gladly have received Christ, who is the substance and spirit of all that Gospel which they had but darkly discovered in their dispensation. They that love the dawnings of the day-light, how much more would they be in love with the Sun of Righteousness? but because

they

their hearts were set upon the Law before Christ came, therefore were they such enemies to Christ when he was come; and there is no clearer proof of the charge which the Apostle oftentimes draws up against them, *viz.* That they were legal, than this, that they are the great enemies of the cross of Christ, and the same may be all applied to the present *Jews* that are enemies to Christ.

2*dly*, This discovers the Legality of the Modern Scribes and Pharisees, and Zelotical Ceremonialists (as Dr. *Moore* calls them) those that are so much for the externals of Religion in the days of the Gospel; that would set up a ceremonial Law again of their own inventing; these argue their great affected ignorance of Christ, and the Gospel, by which these shadows are certainly done away, for that the Body is come, and this I look upon as a very shrewd sign (though perhaps not absolutely concluding) of predominant Legality. But of these I have spoken largely already, and therefore shall not enlarge further about them, though they come here upon a new account to be convinced and reproved.

Lastly, (and so I shal end my Characters as I begun them, *vide* pag. 117. the second observation premised to the Characters) All those that have a zeal for God in the dayes of the Gospel, and yet are not for a single Christ, and for the purity and simplicity of the Gospel, are legal; for that *all Religion which is not the right Religion, is Legal.* The *Jews* corrupted the Gospel by adding the observations of the Law to it: The *Greeks* and Philosophers destroyed the Gospel by inventions of worshipping Angels, and other voluntary humilities, *Col.* 2.8.18. *Beware lest any man spoil you through Philosophy and vain deceit, after*

the tradition of men, after the rudiments of the world, and NOT AFTER CHRIST, ver. 18. *Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, NOT HOLDING THE HEAD*; Both these sorts the Apostle sets himself vigorously against in several places of his Epistles. Now whosoever shall in a likeness to either *Jew* or *Grecian* Philosopher, go about to destroy the simplicity of the Gospel, or the simplicity that is in Christ, as it is called, 2 *Cor.* 11. 3. let him have never so much zeal in his way, is legal; and the reason is this, for that whosoever goes about to establish his own righteousness, is legal, *Rom.* 10. 1, 2, 3. Now all those that destroy the simplicity of the Gospel, & yet have a zeal for God, go to establish their own righteousness. I have now done with the Characters

Having discharged now after a sort, these several great parts of my Work; shewn first that the Law could not justifie, and that yet men will needs seek Justification by the Law, and having given the description of their Legality, what it is formally in it self, as also by the several characters of a Legal Spirit, wherein it discovers that distemper which is otherwise many times unsearchable; I hold my self now to be a little at leisure to speak unto some things in general touching Justification, which I had no fitter place to speak unto, then this, and will yet (I hope) further conduce unto the clearing and explaining of the great subject that is before us.

There may be therefore these several questions spoken to about Justification: 1. At what time or times a person is justified. 2. For what act or acts a person is justified. These two questions (the first

first of which contains several questions in it) I shall first dispatch, and then speak unto some others that wil arise to be spoken to.

The first Question is this; *At what time or times is a sinner justified?* This contains these two questions: 1. *Whether or no a sinner be justified from eternity?* 2. *Whether (if he be onely justified in time) Justification, considered as God's act, be one or more, that is, be done once for all at his first Justification, or else reiterated often upon the person justified, according to the exigency of the person.*

The first question about justification. At what time or times is a sinner justified?

For the first Q. *Whether Justification be from eternity, or in time?*

Now to answer and resolve this Question, 1. I should not have made this Question at all, but for that some have asserted that we are justified from Eternity; and I have heard it openly affirmed several times, that Justification is an immanent act in God, like the eternal generation of the Son. 2. Now for the actions or acts which we may conceive in Eternity, they either respect God himself or the Creatures; Those that respect himself, are such as whereby he understood, loved, and enjoyed himselfe; and what other soever actions or acts can be certainly ascribed unto God, with relation to his own Essence, but with relation to his creatures, no other can be conceived, but in the way of purposing and decreeing what he would be pleased to do in time, 'tis very true, what that Scripture affirms, *that known unto God are all his works from the beginning of the world, Acts* 15.18. that is, which he intended to work: But that God should be said to do any action *ad extra*, that is, without himself, such as Justification is, which is terminated upon another person, without the com-

compass of his own Essence, when yet there was nothing but himself in being, is to me a contradiction. God might indeed in the eternal counsel of his own uncontroulable Wil & Pleasure, *PURPOSE* to justifie such and such persons after he had made them, but what is this to actual Justification? It may be as wel said (in my mind) that the World was created faom eternity, because God purposed in his Eternal Counsels to create the World, as it can be said that any were justified from eternity, because God purposed from all eternity to justifie them. *Purpose and Decree is one thing, Acting and Performance is another.* 3. I cannot understand any countenance which this opinion hath from Scripture, when the Scripture comes to speak of Justification, it expresseth it self as of an action done in time onely, *Rom.* 4. 3. *What saith the Scripture? Abraham believed God, and it was counted to him for righteousness.* Ver. 10. *How was it then reckoned? WHEN he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision*; that is, in the time of his uncircumcision. *Abraham* is not said to have been justified from eternity, but upon his actual believing; and this actual believing was in the time of his uncircumcision. 4. Seeing justification follows onely upon Faith, (as the Scripture tells us) Justification cannot be before Faith: Now Faith is onely in time, therefore Justification was not in Eternity, which was before all time. I shall trouble my self with no more as to the answer of the first question, *Whether Justification be in Eternity, or in Time?*

Now follows the second question, *If it be in time, at what time is it? And how often is it? Once onely, or oftner?*

Here

Here are two queſtions more in one, 1. *At what time is it?* Now for anſwer; Seeing that the righteouſneſs of Faith is the righteouſneſs which God alone accepts unto Juſtification, therefore Juſtification commenceth onely from the time of our believing: When was *Abraham* juſtified? Why when he believed; that therefore is the time of Juſtification, its beginning.

The Queſtion therefore now before us, is onely this, *Whether this one act of Juſtification, which preſently follows upon our act of believing, ſerves for the juſtification of our perſons as long as we live; or whether there be any repetition of God's act of Juſtification upon our perſons afterwards?*

Now for anſwer to this, wch is indeed no contemptible Queſt. I ſay, 1. That indeed the firſt act of Juſtification (when Divine approbation comes upon us, according to the Law and Statute of the New-Covenant, *Acts* 13.39. That by him all that believe are juſtified) puts us into a ſtate of favour, and (if there be no interciſion in the ſtate, which the *Arminians* hold there may be) this firſt act is the great and famous act that makes us happy and bleſſed.

But yet 2*dly*, I hold, that ſeeing Juſtification chiefly conſiſts in pardoning of ſins, (according to that Scripture, *Acts* 13.38,39. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are* JUSTIFIED FROM ALL THINGS FROM WHICH YE COULD NOT BE JUSTIFIED *by the Law of Moſes*) every renewed act of Pardon is a renewed act of Juſtification; for though the firſt act of God's juſtifying us, upon our turning to God, do acquit us from all

our sins till that moment; yet every new sin brings a new guilt for which we might justly be condemned without a new act of justifying grace; and though every new sin doth not put us out of the state of justification, yet it requires a new act of justifying grace for the continuing the state; and this makes the Advocateship of Christ necessary to be continued, who, when any Saint commits a sin, he interposeth with his Father, that, upon his repentance, a pardon may be issued forth in the Court of heaven for that soul, as to that sin: This I hold necessary even for every sinfull infirmity of any Saint of God; that is, I hold Christ's intercession and our habitual repentance at least and faith necessary, though many times there cannot be actual repentance and faith for pardon, as in the case of secret and unobserved sins. But yet even in such cases our habitual and general repentance is necessary, together with Christ's intercession, and a renewed act of pardon unto our justification *. And in extraordinary cases the truth of my assertion will be much more visible; for when any Saint commits such a great sin as (according to the doctrine of the Remonstrants) makes him no Saint for the time; here must certainly be repeated a new famous act of Justification (according to their doctrine as famous as the first was) as well as a new act of conversion, *Luke* 22.32.

* I would not be thought to make this *continued justification*, which consists in continued pardon, to be of like consideration with the first act of pardoning & justifying grace at first believing; I only contend for this; That it is true and necessary justification.

But

But I need not go to this Suppoſition of a Saints falling away; for I can ſhew that this is no abſonous or unheard of thing in the Scripture, that Juſtification may be repeated even upon a Saint of God that keeps his ſtanding. See that Scripture in *James* 2.21. *Was not Abraham our father juſtified by works, when he had offered up Iſaac his ſon upon the Altar?* ver.22. *And the Scripture was* (then) *fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs.* Now when was this Juſtification of *Abraham* which is here mentioned? Why it was at leaſt thirteen years after *Abrahams* firſt famous Juſtification; for that was upon his believing that God would give him a Son; this was upon his offering up the Son after he was given, when he was grown up to be a ſtout Lad, and could carry the wood for his father up the hill. That firſt act of Juſtification paſſed upon him when *Abraham* himſelf *was in uncircumciſion*; this after he and all his family were circumciſed: therefore the act of Juſtification may be repeated over ſeveral times upon the ſame perſon.

And for a little countenance for this from the authority of Authors, Mr *Baxter* in his Aphoriſmes makes mention of a threefold Juſtification, *inchoate*, *continued*, and *finall*, Theſis 59. pag. 233. "Juſtification is not a momentaneous act "begun and ended immediately upon our be-"lieving; but a continued act, which though "it be in its kinde compleat from the firſt, yet is "it ſtill in doing till the final Juſtification at "the Judgment day. *Pag.*303. *Abraham* was "juſtified long before *Iſaac* was offered; yet Ju-"ſtification being a continued act, God is ſtill

"justifying, and the Gospel still justifying, and "*Abraham's* Justification was not ended before "*Isaac* was offered (*nor then neither*) *and therefore was then in a proper sense said to be justified when he offered up Isaac*: these latter expressions which I add are full to Mr *Baxter's* sense in that place. It is all one in my minde whether we use the word repeated or continued when we apply them to Justification; for I think an act can be no otherwise continued but by repetition. The best *simile* of an act continued is a mathematical Line, which they say is *fluxus punctorum*, and yet points have no other continuity but by repetition.

I know a learned man that answers this by distinguishing upon Justification, telling us that Justification may be taken either for Universal pardon of sins, which is done at first believing; or else it is taken for divine approbation: the first (he saith) *viz.* General pardon, is done but once; but acts of approbation may be frequented, as here they were upon *Abraham*, and so he said to be justified twice, though he kept his standing in grace betwixt the two acts of his Justification. Now I do not deny that there are these two things in Justification, *viz.* Pardon and Approbation; but since pardon of particular sins is often repeated as well as acts of Approbation, therefore methinks Justification may well be said to be repeated in both these parts of it, though I alwaies hold that the first act of Universal pardon is the most famous. So much for the first Question about the time of Justification.

Quest. 2. about Justification; *For what acts were justified.*

Now for the second Question proposed, which

was

was this: *For what act or acts is a person justified?* I answer first generally, for the acts of faith primarily; for the other good actions or good works secondarily; but more particularly I shall answer first negatively: A man is not justified only for that act of faith which respects the death and blood of Christ; and the reason is evident, for that Justification in the Scripture is applyed to other acts of faith besides this; *Abraham* was justified for his faith in the power of God, that he would give him a Son when he and *Sarah* were both old. *Rom.* 4. 16, 17, 18. *Who against hope believed in hope, that he might become the Father of many Nations*; ver. 21. *Being fully perswaded that what he had promised he was ABLE also to perform*; *and THEREFORE it was imputed to him for Righteousness.* So again, there was another justifying act of his faith, when he *being commanded of God offered up his son Isaac*, that is, did as good as offer him up; shewed his true willingness and readiness to it, the knife was at his Son's throat, and this act of faith is said *to be imputed to him for righteousness*, Jam. 2. 23. Now neither of these acts of faith are said to be in the blood of Christ, and yet are said by the Scripture to be justifying acts.

1. *Negatively.* A man is not justified only for that act of faith which respects the death and blood of Christ.

If it be objected that these acts of *Abrahams* faith had respect to Christ who was the promised seed, as well as *Isaac*; and that his sacrificing *Isaac* shewed his faith in the sacrifice of Christ.

Object. *Abrahams* faith had respect to Christ.

I answer: 1. I deny not but *Abraham* saw Christ's day by faith and rejoyced. 2. How farr *Abraham* saw Christ's death and offering I cannot say: But 3. whatever was the knowledge

ledge or faith of *Abraham* concerning Christ; these answers are but trivial in the present case: for the Scriptures lay the stress of Gods approving or justifying *Abraham*, upon his faith in the power of God, at least they do openly refer Justification to this faith of his, that God could give him a Son *notwithstanding the deadness of his own body and the deadness of* Sarah's *womb*; and then that he *was able to raise him from the dead* after that he had offered him up, and so to raise a great Nation out of him. *Heb.*19.11. compared with *James* 2.21,23. which was only or especially an act of faith in the power of God; and these men impertinently carry it to somewhat else, which is uncertain, if not untrue.

I shall insist only upon one more act of faith which was justifying, and yet was not chiefly consisting of a respect unto the blood of Christ, if it had that at all in it; and it is the faith of *Noah*, Heb.11.7. *By faith Noah being warned of God of things not seen as yet, moved with fear prepared an Ark to the saving of his house, BY WHICH he condemned the world and BECAME HEIR OF THE RIGHTEOUSNESS WHICH IS BY FAITH.* Here was a work of Faith in the threatning of a Flood, and precept of building of an Ark; and the stress of his Justification is chiefly laid upon his fear of Gods judgments and faithfull obedience to the command of building an Ark, (which proceeded from a firm belief of the threatning) and *BY IT* is said to become an heir of the righteousness wch is by faith

I might likewise instance in the act of *Rahab*'s faith, which is said to be justifying, *James* 2.& seems to have been only this, as appears by the story, *that she received the Spyes*, and trusted in Gods

Gods power for their and her deliverance; and in the faith of *Phineas*, who had such a courageous zealous faith, that he killed a Prince and a Princess at once with his own hand for committing lewdness; and this is said *to be accounted unto him for righteousneß unto all generations for evermore*, Psal. 6.31. but I shall mention no more. But thus you see that there are other acts of faith unto which justification is imputed as well as the act of faith in Christs blood; therefore that is not the only act of justifying faith as such.

If it be objected, as it may well be, that these are instances of justifying faith in the dayes of the Old Testament, when faith in the blood of Christ was not so necessary, but now that faith in the blood of Christ is necessary, that is the only justifying act;

I answer, 1. That for those men that are most zealous for the opinion That faith as directed to the death and blood of Christ is the only act of faith as justifying, they hold that faith in Christ was as necessary under the Old Testament unto salvation as it is now; and unto these, I suppose, the instances of faith as justifying, in other acts prove pertinently enough That faith in the blood of Christ is not the only act of justifying faith.

2. I affirm, that even in the dayes of the Gospel other acts of faith justifie besides that by which we have immediate respect to the blood of Christ. I shall prove this second Assertion by Argument and Scripture: 1. By Argument;

Certainly in the times of the Old Testament, though

though (I verily believe that) faith in the death and blood of Christ was not necessary to Justification, yet *they had something in their faith that did answer our faith in the blood of Christ*, as perhaps a respect to the mercies of God, and Gods readiness to be appeased; which readiness in God was manifested by the Sacrifices which he had appointed. Now I will argue by analogie; If the Jewes had some such like object for their faith as the blood of Christ is to us, and yet were not justified only by their fixing upon that object, but for other acts of faith, as is evident in the instances given, then nothing hinders but we may be justified by other acts of our faith, as well as that in the blood of Christ. I will give another argument to prove my Assertion somewhat like this: We are commanded in the Gospel, *John* 5.23. *That all men should honour the Son as they honour the Father*; and wherein did *Abraham* glorifie God, so much as by his strong faith, *Rom.* 4.20. If therefore our duty be to honour Christ by believing, as ever any of the ancient Saints honoured God the Father, why will not the same faith in the power of Christ justifie, as did when it was placed in the power of God? which yet I have proved that it did justifie.

Now for Scriptures, &c. I shall give several instances of faith in the power of Christ, or at least in some attribute and excellency of Christ besides his blood, which justified; *Luke* 5.18, 19,20. There was a great faith of the paralytick man, and his friends, that if he could but come to Christ he should be healed; and therefore *they opened the roof of the house, and let him down*

through

through the tiling in his Conch; and when Jesus saw their faith, (that is, of the sick man and those that brought him) *he said unto him, Man, thy sins are forgiven thee.* Here is forgiveness of sins, which is Justification, upon a faith only to be healed; whether it were in the goodness, or power of Christ, it was not faith in his blood, for this man was as ignorant of that mystery (sure) as the Disciples of Christ were, who yet understood little or nothing of it, *Luke* 18.33, 34. I shall give but two instances more of this, and they are expressly of faith in the power of Christ, as doubtless the former instance had much of this faith in it; it is in *Mat.* 9.28,29, 30. There are two blinde men healed, and restored to their sight, and that purely upon their faith; which great mercy coming in upon their faith, was certainly a great token of divine approbation, though indeed it be not then said that their sins were forgiven them. Now what is the proper object of their faith at this time? It is the power of Christ to help them. *Jesus saith unto them, Believe yee that I am able to do this? They said unto him, Yea Lord; then touched he their eyes, saying, According to your faith so be it unto you, and their eyes were opened.* The last instance is of the Centurion's faith, which I must needs say I think as pertinent an instance as either of the two former, for his faith is highly approved of Christ, *I have not found so great faith no not in Israel,* as in this stranger to *Israel*; and upon it speaks of him and others, that are *none of the children of the Kingdome,* that is, not natural Jewes, that yet shall go to heaven before these that are; therefore I doubt not but this was a justifying

faith

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faith

faith in the Centurion. Now let us see the compass of this Faith, or wherein it chiefly manifested it self: Why it was onely in this, that Christ was able to cure his servant of the Palsie, nay he thought that diseases were as much under the power of Christ to cure, as the Centurions servants were under him to command; he could make Diseases come and go, as his servants would at his command, *Mat.* 8. from the 5. to the 14.

Having given instances of Faith in Christ which justifies, besides Faith in his blood, I shall give one general proof from a most remarkable Scripture out of the New-Testament, for faith as justifying, which onely carries in it a dependance upon God and Christ in straits, and persecutions, and distresses: And indeed I must confess, the former instances are not of so full proof to my particular, (though they are of good use) because til Christs death, faith in his blood was not so necessary (if at all necessary) to Justification, as afterwards; but this place which I shall now give, wil be beyond all exception, it is *Heb.* 10. 36, 37, 38. *For ye have need of patience---for yet a little while, and he that shall come, will come, and will not tarry: Now the just shall live by faith, and if any man draw back, my soul shall have no pleasure in him.* The *Hebrews* here were under great persecutions for the profession of the Gospel, and they were somewhat inclined to Apostacy, which here the Author of this Epistle endeavours to prevent by promises and threatnings; *'tis but a little while, and he that shall come, will come, and will not tarry*; 'tis not long (saith he) ere deliverance wil come one way or other, either by the coming of Christ to judgement, or some temporal deliverance. In *Habbakkuk* it is, *The Vision is yet*

for

for an appointed time, though it tarry, wait for it: And in the mean time (saith the Author of this Epistle) while the Vision tarries, whilst he that is coming, tarries, wait his coming, and endeavour to support your selves by faith, *for the just shall live by faith*; that is, Faith will keep him alive in straits: *The life that I live in the flesh*, (saith *Paul*) *I live by the faith of the Son of God*: And saith *Habakkuk*, *Although the Fig-Tree should not blossome, neither shall fruit be in the Vine, &c.* (when he describes a Famine) *yet I will rejoice in the Lord, I will joy in the God of my salvation*, *Hab.*3.17,18. This could be done onely by such a Faith as the *Hebrews* are provoked to live by: This faith (you see therefore) by which the just live, may be as wel a dependance upon the goodness, and providence, and power of God to support us in, or deliver us out of straits and difficulties, as resting upon the blood of Christ; and that this living by Faith upon the Power of God, and goodness of God here spoken of, is an act of justifying-Faith, nothing is plainer, for that this is the great sentence the Apostle quotes to prove Justification by Faith out of the Old-Testament, *Rom* 1.17. *Gal.*3.11. when yet the occasion upon which it is delivered by *Habbakkuk*, ch. 2.4. was much like that of the *Hebrews*, and therefore there is more of that place quoted in the *Hebrews*, than in the *Romans* or *Galatians*. Therefore if the Apostle would prove Justification by Faith out of this Scripture, he must at least allow it as justifying in that case, in which it is particularly used in the original place, which was resting upon the providence of God in a time of danger; therefore resting upon the providence of God in a time of danger, is an act of Faith as justifying, even in the

dayes

dayes of the Gospel; therefore there are other acts of Justifying-Faith even in the days of the Gospel, besides that of resting upon the blood of Christ.

2*dly*, Therefore my great Assertion is, That all acts of true Faith justifie, though there is (I believe) some special excellency in that act which respects the blood of Christ; but if our Faith be but a right New-Testament-Faith, every act of it justifies: As under the Old-Testament they that had all things that were essential to an Old-Testament Faith, were justified over and over, by every renewed act of Faith, whether in one kind, or another, in one case, or another? One man's Faith shews it self in a time of Famine, as *Habbakkuk's*; another in imprisonment, as *Jonah's* and *Jeremy's*; a third in leaving his Countrey when God calls him out, as *Abraham's*; or in believing he should have a son born, when it was very unlikely; in believing he should have him again from the dead after he had killed him with his own hand, which was more improbable; another's Faith in building an Ark, as *Noah's*, another in hiding of Spyes, &c. So now (I say) as it was then in the acts of an Old-Testament-Faith, it is in an answerableness in the days of the New-Testament; he whosoever hath all the essentials of a New-Testament-Faith, is justified over and over a thousand times, according to the renewed acts of Faith, if he believe as the Centurion did for his servant, or as the woman of *Canaan* did for her daughter, *Matth.* 16. 28. or as the blind men did for themselves, as the *Hebrews* were to do in the power and goodness of God for their deliverance; or as the *Galatians* should have done more in the death and blood of Christ, for they

did

did evacuate the death of Christ in the way that they went, *Gal* 2.21. I say, they that exercise faith in any of these acts, their faith is justifying in every of these acts; onely provided that the Faith be a true New-Testament-Faith, though I may affirm once for all, *That there is no true faith in God, but in the dayes of the New-Testament (after sufficient information) will prove a Faith in Christ, and of a right New-Covenant strain.* We see this proved by the event in the Apostles days, *Acts* 13.48. *And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal life, believed*; 'That is, (saith Dr. *Hammond* 'in his *Paraphrase*) all they of the Gentiles that had 'any care or pursuit of the life to come, the 'Gentile-Proselytes, or that were fitly disposed 'and qualified for the Gospel to take root in, received the Doctrine of Christ thus preached to 'them. In his Annotations upon this verse he 'tells us, That this was Mr. *Mede*'s conjecture, and 'that they were already believers. So that their conversion was onely this, That their Faith which before was a Faith in God, now (through that disposition and readiness that it had in it to embrace all further discoveries of the Grace of God) turned into a Faith in Christ. Therefore I may say, where-ever there is any act of Faith in God, that act is justifying; and the reason now why every act of Faith exercised upon one occasion or another, doth justifie, is this, *for that it is faith in us that is our Gospel-Righteousness*; therefore whenever there is an act of this righteousness exerted, there must eccho an act of Justification from heaven, according to the Law of the New-Covenant, which is sealed with the blood of Christ, that

whosoever believeth on God that justifieth the ungodly, or on Christ his Son, his Faith is counted to him for righteousness, *Rom.* 4.5. or he shall not be ashamed, *Rom.* 10.11. *He that believeth on the Son, hath everlasting life*, *John* 3.36

As often therefore as thou dost any action that doth demonstrate this Faith in God, or Faith in Christ, so often are all thy sins pardoned, so often art thou highly approved of God, for there are these two things in justification: We see *Abraham* was justified twice according to the expreis words of Scripture; and there is a third act of his Faith recorded, his going out of his own Countrey, to which I doubt not might be accommodated that Scripture (which St. *James* onely accommodates unto a latter act of Faith, though it was in the original place spoken upon occasion of a former) that then that Scripture was fulfilled, which saith, *Abraham believed God, and it was imputed unto him for righteousness*: And as *Abraham* was justified twice, yea thrice, and that for several sorts of acts of faith; and the other instances given both out of the Old and New-Testaments, for their various acts of Faith upon very different occasions, yet all because they agreed in the general nature of faith; so thou Saint, whosoever thou art, do but live in the actings of faith, and thou art an happy, pardoned, approved, and justified person. All our life therefore should be a life of faith; St. *Paul* lived no other life; *The life* (saith he) *which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*, Gal. 2.20. That distinguishing character, one or more (saith Mr. *John Goodwin* in his *Banner of Justification displayed*, p. 37.) of justifying-faith which we are at present

'ſent inquiring after, reſpecteth not the object, but 'the intrinſick nature or complexion of it; for as 'to the object, it is variouſly expreſt in the Scrip-'ture; ſometimes it is called *a believing God*, Rom. '4.3. ſometimes *a believing on God*, Joh. 12.44. 'ſometimes *a believing on Chriſt*, or *on the Son of God*, 'or *on the Lord*, Act. 11.17. Ioh 3.18. 1 Ioh. 5.10. 'So the object is various, onely it muſt be for the intrinſick nature of it, *a believing in the heart*, Rom. 10.9. *a believing with the heart*, *ver.* 10. *a believing with all the heart*, Act. 8.37. *a faith unfeigned*, 1 Tim. 1.5. *a faith working by love*; and ſuch a faith juſtifi-eth in all the acts of it, though exerciſed upon dif-ferent, yet proper objects.

Now I find one Caution neceſſary to be given upon what I have delivered, which is this; That what I have ſaid of faith, that it juſtifies in every act of it, to the procuring pardon of ſins, and Di-vine Approbation, doth not at all confound the acts of Faith, as if there were not a diſtinctneſs to be kept and obſerved in the actings of Faith; as ſome may have ſuch a groſs conception as this, be-cauſe I have ſaid that the Centurion was juſtified for his faith in Chriſt for the healing of his ſervant, and the woman of *Canaan* for faith for her daugh-ter; *Abraham* for offering his ſon, and ſo every man for any act of true Faith, therefore if a man be to ſeek for the juſtification of his perſon, let him find out but any thing in which Faith may act, and he ſhall be juſtified.

As for inſtance, I think it the duty of any that are enlightned concerning the corruptions of the Church of Chriſt, to believe that God will deſtroy the *Papal* Hierarchy, and all the ſuperſtitious inno-vations which the Church of *Rome* hath introdu-

ced into the Worſhip of God; yea, and I think to believe it ſtrongly at this time, when there is ſo great improbability of it, is mighty acceptable to God, and perhaps another ſuch act of Faith as *Abraham's* was, that he ſhould have a ſon, and as juſtifying. But now if one that hath lived wickedly, but now is greatly convinced of his danger, as the Gaoler was, ſhould ask what he ſhould do to beſaved and juſtified, it were a ſtrange thing to put him upon this act of Faith, That God would deſtroy the Pope of *Rome*, which yet may be an act of juſtifying faith to another man; We would ſay to him, as *Paul* and *Silas* did to the Gaoler when he asked this queſtion, *They ſaid, Believe on the Lord Jeſus, and thou ſhalt be ſaved, Acts* 16.30,31 Believe that the blood of Chriſt can waſh out as great ſtains as any of thy ſins have made; believe that Chriſt is willing to receive thee, caſt thy ſelf upon his mercy and goodneſs. Though every act of Faith juſtifie, yet there is a ſeaſon for every act of Faith: When the Centurion had a ſervant ſick, his act of Faith in the power of Chriſt was ſeaſonable, the womans faith for her daughter was ſeaſonable; the blind men's was ſeaſonable; *Abraham's* three acts were ſeaſonable, *Noah's*, and *Rahab's*, and that of *Phinehas*, were all ſeaſonable.

Faith is a Divine faculty in the ſoul, which hath great variety of operations, e'en as many as the ſight hath objects, which are commended by the ſeveral ſeaſons and occaſions of acting: Faith in famine feeds us, in priſon it ſets us at liberty, in weakneſs of nature it ſtrengthens us, yea and in weakneſs of Grace too. Faith ſometimes fixeth upon the Power of God, ſometimes upon the Wiſdom, ſometimes upon the Faithfulneſs of God; ſome-

ſometimes upon one attribute, ſometimes upon another: Wee may ſee in *Heb.* 11. throughout the whole chap. what variety of glorious operations and effects Faith hath had; *Through Faith they ſubdued Kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lyons, quenched the violence of fire, out of weakneß were made ſtrong, women received their dead raiſed to life again, &c.* ver. 33. to the end. All which were juſtifying acts of Faith, onely they were ſeaſonable, and prudent; he that was caſt to the Lyons, did not believe to have the fire quenched; and they that were caſt into the fire, did not believe to have the mouths of the Lyons ſtopped: Every act of faith is juſtifying; but then faith is as an univerſal faculty, which acts according to all the particular occaſions of the ſoul, and ſo it juſtifies:

I ſhall now add ſomething of teſtimony out of Dr. *More* upon this ſecond queſtion, *What acts of Faith juſtifie?* becauſe I am very ſenſible that my anſwer to it may ſeem very ſtrange, and ſound very harſhly unto ſome good men; and I ſhall prove out of him, ſo far as his Authority wil prove it, That *Abraham's* act or acts of faith, which were juſtifying to him, were acts of faith in the Power, Juſtice, and Goodneſs of God, and that they juſtifie by ſuch their reſpect had unto theſe Attributes, as alſo, That *our Goſpel-Faith, which indeed hath many new objects and encouragements offered to it*, doth juſtifie onely by agreeing with *Abraham's* faith in the general nature of faith, or (to uſe Mr. *Goodwins* words) *in the intrinſick nature and complexion of Faith*, which is ready to lay hold of all occaſions of diſcovering our true and hearty dependance upon God, acknowledging our own weakneß, renouncing

nouncing all carnal confidence in any thing short of the omnipotent Power and Goodness of God. And after these quotations out of him, I shal proceed to some other questions. *In his Mysterie of Godliness*, p. 379. 'Faith (saith he) which is so highly commended by the Apostle, I say, it signifies 'nothing else but this in general, viz. *An high sense 'of, and confidence in the Power, Justice and Goodnesse 'of God, and a firm belief that he will assuredly bring 'to pass whatsoever he hath promised, seem it never so 'unlikely and difficult to flesh and blood*: And this is 'that which is so highly commended in *Abraham*, 'as it is plain in the 4th. to the *Romans*, *who against 'hope believed in hope, that he might become the father 'of many Nations; and being not weak in faith, he con-'sidered not his own body, now dead, when he was about 'an hundred years old, nor yet the deadness of Sarah's 'womb, being fully perswaded, that what God had pro-'mised, he was ABLE to perform, and therefore* (says 'the Apostle) *it was imputed to him for righteousness*. 'That is to say, God approved of him.

In all this Justification of *Abraham*, there is not a word of the blood of Christ; for though I believe it was the blood of Christ that procured *Abrahams* pardon (as a price) yet I doubt not but it was *Abrahams* faith in the power and faithfulness of God that justified him. Again, pag 380: near the end of it: 'Thus (saith he) from the exam-'ple of *Abraham* would the Apostle commend the 'CHRISTIAN FAITH unto the World, and in 'particular to the *Jews*, the off-spring of *Abraham*: 'For at the end of the fourth Chapter he makes 'this use of *Abrahams* faith being imputed to him 'for righteousness, that we might also be brought 'off TO BELIEVE IN HIM THAT RAISED

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'UP JESUS CHRIST FROM THE DEAD, 'who was delivered for our offences, and raised again for 'our justification. As *Abrahams* faith in the Power of God to give him a son, was justifying; so is our faith in the Power and Mercy of God (as having raised up Jesus Christ from the dead, who was delivered for our offences) justifying. Our faith, *viz.* the Christian faith, hath somewhat more in it, than was in *Abrahams* faith; yet *Abrahams* faith proving Justification to him, we may well be encouraged to expect Justification in the way of a Gospel-faith.

And pag. 381. he gives us another instance of a Gospel-faith, which he parallels with the faith of *Abraham*; and that is, A faith in the power of God to raise up Christ within us by his living Spirit, from the 11th. ver. of *Rom.* 8. which I think is indeed rightly interpreted, though (with the favour of that great man) not so happily applied; but that I shall speak unto, *viz.* wherein I differ from the Dr. upon the next question: The words are these; *But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit which dwelleth in you; and if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness, ver.* 10. His interpretation of the verse is excellent in my mind, and it is to this sense as I apprehend it: That when we are Christians, and have the Spirit of Christ dwelling in us, and the presence of Christ by his Spirit, we shall be sensible how far yet we remain unsanctified, and that unsanctified part in us which the Apostle calls the body of death, and desires to be delivered from, will appear as ghastly and deadly a thing to us, as

the dead body tyed by *Mezentius* to the living, did to him, because Christ is living in us: But yet now our Christian faith teacheth us to believe, that though the body be dead because of sin, that is, there be a great part of us yet unsanctified and dead because of sinful remainders in it, and by reason of this unsanctified part or body of death in us, we are exceeding heavy and indisposed to all holiness and goodness, yet that the Spirit of Christ in us is life and righteousness, and will by degrees qvicken those very dead, unsanctified parts that are yet within us; *for if the Spirit of him that raised up Christ from the dead, dwell in us, he that raised up Christ from the dead, shall also quicken our mortal bodies* (that is, that unsanctified part that is at present dead in sin) *by his Spirit which dwelleth in us.* Dr. *More's* words are, 'We finding a comfortable warmth in the grateful arrivals of the holy 'Spirit, *do believe*, That he that raised up Christ 'from the dead, wil in due time even quicken these 'our mortal bodies, or these dead bodies of ours, 'and make them conspire and come along with ease 'and chearfulness, and be ready, and active com-'plying instruments in alll things with the Spirit 'of Righteousness. Which belief, *viz.* that God 'will thus by his Spirit quicken our mortal bodies, 'is (saith he) a chief point in the Christian faith, 'and most of all parallel to that of *Abrahams*, who 'believing in the goodness, and power, and faith-'fulness of God, had, when both himself and his 'Wife *Sarah* were dry and dead, as to natural ge-'neration, and so hopeless of ever seeing any fruit 'of her Womb, who had, I say, *Isaac* born to him 'who bears joy and laughter in the very Name of 'him, and was undoubtedly a type of Christ ac-

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'cording to the ſpirit. For *Iſaac* is the wiſedom,
'power, and righteouſneſs of God, flowing out
'and effectually branching it ſelf ſo through
'all the faculties both of man's ſoul and body,
'that the whole man is carryed away with *joy*
'and triumph to the acting all whatſoever is re-
'ally and ſubſtantially good, even with as much
'ſatisfaction and pleaſure as he eats when he is
'hungry, and drinks when he is dry. And theſe
'now (according to the deſigne of the Drs Diſ-
courſe) are acts of a Goſpel-faith, which *juſtifie*
us, as *Abraham*'s believing in the power of God
for a Son did *juſtifie* him. I come now to ano-
ther Queſtion, which is this:

The fifth queſtion of Iuſtifi-cation

How doth Faith juſtifie? or under what notion and conſideration doth faith juſtifie?

Now to this I anſwer, that Faith *juſtifies as* our Righteouſneſs. It doth not *juſtifie*, as ſome affirm, only by relying upon the blood of Chriſt, or apprehending the righteouſneſs of Chriſt; for I have given inſtances of ſeveral acts of faith which were juſtifying acts, that had not this reſpect at all unto the blood of Chriſt, at leaſt not viſibly, and the *reward of Juſtification* was reckoned to them upon other accounts. *Abraham* was fully perſwaded that God was *ABLE TO PERFORM*, and *THEREFORE* it was imputed to him for righteouſneſs, *Rom.* 4. 21,22. Yea, I have given inſtances of a faith in Chriſt that was *juſtifying*, and yet was not directed to the blood of Chriſt, by any thing that appears in the Scriptures quoted. No, *faith it ſelf is our righteouſneſs*; faith in the power of God was *Abraham's* righteouſneſs; and faith in the power of God, according as our neceſſities

at

at any time require, will be our righteousnes. But more especially, faith in the power of Christ, or in the blood of Christ, is our Gospel-righteousnes; though, as I affirmed before, *there cannot be true faith in God now in the dayes of the Gospel, but it will turn into a faith in Christ as well as in God.*

And for this Assertion, that Faith is our Righteousnes, I shal give several Scriptures; *Rom.*4.3. *What saith the Scripture? Abraham believed God, and it was counted to him for righteousnes*: that is, his believing in God, and relying upon his power and faithfulnes for the fulfilling of his promise; this faith of his was accepted so farr, was so highly pleasing to God, that God made him his *friend*, Jam.2.22,23. and reputed and reckoned him (through grace) as righteous as if he had kept the whole Law. So Rom.4.ver.5. *To him that believeth in God, that justifieth the ungodly, his faith is counted to him for righteousnes*; What plainer expression can there be than this for our Assertion? his faith is counted for righteousnes to him, or for his righteousnes.

And for a little proof from the testimony of others, for this Assertion (I reckon) is somwhat harsh, see what Mr *Baxter* and Mr *John Goodwin* say upon it.

In his Aphorisms of Justification, *Thesis* 20. *pag.*108. saith Mr *Baxter*, "Our Evangelical "righteousnes is not without us in Christ, as "our Legal righteousnes is, but consisteth in "our own actions of Faith and Gospel-obedi-"ence. *Thesis* 23. *pag.*125. In this sense also, "it is so farr from being an errour, to affirm "that

" that *faith it self is our righteousneſs*, that it is a " truth neceſſary for every Chriſtian to know; " that is, Faith is out Evangelical righteouſneſs " in the ſenſe before explained, as Chriſt is our " Legal righteouſneſs. And in the explication of this *Theſis*, *pag.* 128. he hath theſe words: " Our Evangelical righteouſneſs, or Faith, is im- " puted to us for as real righteouſneſs, as per- " fect obedience, not that it is as much in true value, yet it is ſo accepted becauſe of the value of Chriſt's ſatisfaction. *Theſis* 57. *pag.* 225. " It " is the act of faith which juſtifies men at age, " and not the habit; yet not as it is a good " work, or as it hath in it ſelf any excellency " above other graces: But 1. in the neareſt " ſenſe, directly and properly as it is the fulfil- " ling the condition of the new Covenant: in " the remote and more improper ſenſe, as it is " the receiving of Chriſt, and his ſatisfactory " righteouſneſs.

Mr *John Goodwin* likewiſe declares himſelf not to be of their minde, who conceive or teach, That faith juſtifies as it is an inſtrument receiving Chriſt's righteouſneſs, pag. 38. *ult. Banner of Juſtification*: therefore it muſt juſtifie as an act, which by God's ordination inveſteth us in the priviledges of Juſtification; therefore in his judgment faith it ſelf is our righteouſneſs.

But I ſhall adde no more in anſwer to thoſe men that hold, That Faith juſtifies only as it applyes the righteouſneſs or blood of Chriſt unto the ſoul; for I have ſhewn at large above, That faith juſtifies in other acts of it, beſides reſting upon the blood of Chriſt. I ſhall have only here to do with Dr *More* his Notion (and

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it is Mr *Smith*'s too) of the righteousneſs of Faith, or Faith its being reckoned or imputed for righteousneſs: and indeed I am very ſorry that I ſhould have a word to ſay againſt the opinion of ſo worthy a man, and one that labours ſo vigorouſly and ſucceſsfully againſt all that effeminacy of notion in Religion which is found amongſt the Antinomians, or others. Neither yet do I much differ from him in deſigne; only I cannot be faithfull to my preſent ſubject, if I ſhould not take notice of his unhappy mis-interpreting thoſe phraſes of the *Righteouſneſs of faith*, *Juſtification*, and *Faith's being imputed for Righteouſneſs*. I ſhall firſt give an account of the Doctor's opinion, and expreſſions in this buſineſs, and then ſhew the reaſons of my diſſent from him herein. [In the 380 *pag.* of that book, which I have ſo often quoted, to borrow ſome authority and aſſiſtance from in this Diſcourſe, I mean his *Myſtery of Godlineſs*, at the end of that page the Doctor commenting upon *Rom.* 4. 24,25. *To believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and raiſed again for our juſtification*, hath theſe words: "In this verſe are contained the two grand Pri- "viledges of the Goſpel; that is, *Forgiveneſs of* "*ſins* upon the ſatisfaction of Chriſt's death, "and *the Juſtifying of us*, that is, *THE MA-* "*KING OF US JUST AND HOLY*, "*THROUGH A SOUND FAITH IN HIM* "*THAT RAISED JESUS FROM THE* "*DEAD*. I need quote no more to ſhew the Doctor's notion, and apprehenſion of the whole buſineſs; but yet I ſhall *ex abundanti* quote ſome other paſſages. The Doctor you ſee is of opinion,

ſion, That Juſtification ſignifies making us *juſt*, holy, and righteous; and when we are made ſo, then God looks upon us as ſo, becauſe he *judg*eth of things aright; and becauſe Faith makes us truly holy, inwardly *juſt* and righteous, therefore this righteouſneſs, by which we are thus inherently righteous, is called *The Righteouſneſs of Faith*. For this ſee *page* 379. about the middle of it: "*Abraham being not weak in* "*faith, conſidered not his own body now dead, being* "*fully perſwaded that what God had promiſed him he* "*was able alſo to perform; and therefore* (ſaith the "Apoſtle) *it was imputed to him for righteouſneſs,* "*that is to ſay,* God approved of him *FOR A* "*GOOD AND PIOUS MAN*, who not con-"ſulting with the natural improbability of the "thing, but giving firm credence to the pro-"miſe of God, did that which was due to the "goodneſs and power of God, and *BECOME-*"*ING A GOOD AND RIGHTEOUS MAN.* "So that λογίζεσθαι εἰς δικαιοσύνην, is *NOTHING* "*ELSE but to be approved as a good man, or a doer* "*of that which is righteous and good, and that be-*"*cauſe he does that which is good and righteous.* And afterwards in the ſame page, δικαιοσύνη *ſignifies* "*any virtue or goodneſs in a man whatſoever*, with "much more to the ſame purpoſe. And at laſt adds in *page* 372. *Sect.* 9. This is the only warrantable notion that I can finde of being *juſti*fied by faith.

So, Mr *Smith* of *Cambridge* (as I ſhew above) *page* 220. ſaith, that δικαιοσύνη πίστεως and δικαιοσύνη θεοῦ, the Righteouſneſs of Faith and the Righteouſneſs of God is only a Chriſt-like nature in man's ſoul, &c.

Having

Having given an account of the Doctor's judgment, I shall now shew in how many things I agree with the Doctor as to this business, and then where I conceive there needs some rectification of the Doctor's notion: And first of all, I confess these are two *GRAND PRIVILEDGES* of the Gospel (as the Doctor sayes) viz. *The forgiveness of sins* and *The sanctification of our natures*; which latter the Doctor (as I donbt not) mistakes to be meant by the word Justification in *Rom.*4.25.

2. I acknowledge, that true Sanctification is produced only by faith; *purifying their hearts by faith*, Acts 15 9. no other principle will work holiness in the soul. *The Law made nothing perfect*, as to inward holiness.

3. I grant, that if true Sanctification should be wanting from Faith, that Faith would not be a righteousness, would not justifie; *Faith without works is dead.*

4. I allow that Works have some share, perhaps a second place, in the matter of Justification *continued*; so saith Mr *Baxter* often, and I think so saith St *James*, Jam.2.24. *Yee see then how that by works a man is justified, and not by faith only.*

5. I allow that Justification is attributed several times in Scripture to a Work, the Faith not mentioned, though the Faith is understood, nay the chief honor belongs to faith, and the crown is to be set upon Faith's head, if we will make a strict and right interpretation of that Scripture whatever it be. Thus the act of *Phineas* in killing *Zimri* and *Cosbi* is reckoned for righteousness, and yet no mention of his faith, *Psal.* 6.30,31.

6.30,31. *Then ſtood up Phineas and* EXECUTED JUDGMENT, *and ſo the plague was ſtayed, and* THAT *was counted unto him for righteouſneſs unto all generations for evermore.* So very many of the actions in *Hebr.*11, which are there by the author of that Epiſtle reckoned to be the actions of Faith, and in ſeveral places of that Chapter ſaid to be imputed for righteouſneſs, *verſes* 4,5, 7. yet in the original places, where their ſtories are recorded, not a word mentioned of their faith: Compare *Abel*'s hiſtory, *Gen.*4.4. with *Heb.*11.4. compare *Enoch*'s, *Gen.*5.24. with *Heb.* 11.5. *Noah*'s, Gen.6.13,22. with *Heb.*11.7, &c. There is not a word mentioned of their faith in *Geneſis*, but only of their works, and yet their faith in thoſe works is plainly ſaid by the Author of this Epiſtle to the *Hebrews* to be a *juſtifying faith*; Juſtification is indeed attributed to works, the faith not mentioned. And ſo ſometimes pardon of ſins and eternal life are promiſed to other graces beſides faith, *Acts* 3.19. *Math.* 5. from *ver.* 3. to *ver.* 11. for theſe two reaſons: 1. For that they have a ſhare, or a ſecond place in the matter of Juſtification; but 2. and eſpecially, For that they neceſſarily ſuppoſe faith as being the fruits and iſſues of a true and lively faith.

Yea, 6. I will allow that δικαιοσύνη *Righteouſneſs*, in the New Teſtament, yea and in St *Pauls* Epiſtles ſignifies *Holineſs*, Rom.6.13 18,20. and that δικαιοῦσθαι ſignifies *to be juſt*, Rev.22.11. ὁ δίκαιος δικαιωθήτω ἔτι, *He that is righteous let him be righteous ſtill*: which two places the Doctor makes uſe of for proof. But that δικαιοσύνη or δικαιοῦσθαι ſhould have theſe ſignifications,

ons, where the Apostle is strictly speaking to the business of Justification, I can by no means allow, yea I think it most abhorrent from the Apostles designe: in this business, what saith the Apostle, *Rom.* 3.11. οὐκ ἔστι δίκαιος, οὐδὲ εἷς· *there is none righteous, no not one*: here the *righteousness of God is revealed from faith to faith*, Rom. 1.17. There is no other righteousness takes place here.

And to rip up the whole business again, which here I am put upon by the Doctor's assertions and interpretations, though otherwise I might have gone on smoothly in my way.

First of all, surely the Doctor will not deny that Justification and Sanctification have different proper conceptions and notions, which they are to be understood by; that Justification is God's pardoning our sins, and receiving our persons into special love and favour, that Sanctification is a mans likeness to God in his heart and life; or if the Doctor should deny this, there are several places will evidence it, I shall name but two; *Acts* 13.38,39. *Be it known unto you therefore, Men and Brethren, that through this man is preached unto you the forgiveness of sins: and by him all that BELIEVE are justified FROM ALL THINGS, from which yee could not be justified by the Law of Moses*: "That is, (saith Dr "*Hammond*) shall certainly be freed and pur-"ged from the wrath of God, and the punish-"ments attending sin in another world, from "which the Law of *Moses* could not by all its "Ceremonies, Washings, and Sacrifices, purge "or cleanse us. The other Scripture shall be that in *James* 12.24. *Yee see then how that by works*

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a man is justified, and not by faith onely. Take Justification here for sanctification, and let any one see if he can make sence of it; nay it is plain in that Chapter that Justification is taken for being highly approved of God, and being made the friend of God, *ver.*25. *And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousneſs*; and then (as it were exegetical of that expreſſion) it is added, *he was called the friend of God*: But I know the Dr will allow of the particular without this proof, That Justification and Sanctification have theſe different and proper conceptions mentioned.

2*dly*, Certainly the Dr. will allow that the Apoſtle *Paul* hath a mighty vigorous and curious Diſcourſe concerning Juſtification, in its proper notion, or its foreuſal acception, as the Dr himſelf expreſſeth it, pag.379. *ad finem.* The Apoſtle forms a profeſſed Diſcourſe, nay a Diſpute with the *Jew* and *Judaizing-Gentile*, upon the buſineſs of Juſtification, taken for Divine approbation; they thought to obtain the favour of God one way, but he ſhews them another. Theſe two particulars I ſhall take for granted. Now I proceed.

3*dly*, The Apoſtle therefore being to remove one way of *Juſtification*, *viz.* that of the *Legalliſt*, and to ſet up another, he makes mention of two Righteouſneſſes, one of the Law, the other of Faith: That of the Law, as I have ſhewed in the beginning of this Treatiſe, is a perfect conformity to the Law, perfect inherent righteouſneſs, unerring obedience; this (ſaith the Apoſtle) no man hath, οὐκ ἔστι δίκαιος οὐδὲ εἷς, *there is none righteous, no not one*; and the Apoſtle in that third chap. of the *Rom.* by enumerating all ſorts of ſins which we are

all more or less guilty of, proves that no man can be justified by the Law; this righteousness therefore the Apostle having fully removed, as an impossible, unattainable thing, he (as a Messenger from heaven, substitutes another righteousness, which he calls *Gods Righteousness*, in opposition to *our own*; *the righteousness of God is revealed*, that is, that righteousness which God will accept; and what is that? why it is Faith: *The righteousness of God is revealed from Faith to Faith; as it is written, The Just shall live by Faith*, Rom. 1. 16, 17.

The scope of the Apostles Discourse (I doubt not) is this, That God hath designed and determined, that, seeing men have lost their Original purity, and so can no longer stand upon their own bottom; he will take them off from it altogether, and make them live a life of pure dependance upon himself, and that is by faith, which must have holiness of life attending it; and those that come off to do this, renounce themselves, their own righteousness, and all creature-dependencies, and roll themselves, and all their concerns, upon him, and upon his Son, though their imperfections may be great, yet this their faith shall be imputed to them for righteousness, which they may plead for their Justification, according to the Law of the new Covenant, and they shall pass for righteous men, as truly justified and approved, as if they had perfectly kept the whole Law, under which they were created, especially since God had made provision otherways, how the honor of that Law might receive reparation, *viz.* by the death of his Son upon the Cross.

And this I suppose is no fantastical notion of Justification by Faith, which I suppose the Dr. is chiefly

chiefly set against; and seeing how many wayes men had corrupted the Doctrine of Justification by Faith, after he had solidly confuted their opinions, betakes himself to that of his own, which I dare say had no evil intention, though I still affirm that it is most unhappily expresst, and I cannot but read it with a great displeasure and indignation.

For to think that the Apostle should make so much to do to decry the design of a legal Righteousness, which in truth was no other in it self but true and real, (onely it must be) perfect holiness, (however the Legallists all along in their pursuit after the Righteousness of the Law, minded nothing less) I say, for the Apostle to dispute so vigorously against a Righteousness by perfect unerring obedience, under the name of one's own righteousness, and to set up Faith as Gods righteousness, and yet that this righteousness of faith should signifie nothing else but those poor inconsiderable effects of Faith in holiness of life, which the greatest part of Christians attain unto onely, this seems a mean business for the Apostle to labour about: Alas, 'tis true, Faith works holiness, and *all the great Legallists shall never attain by all their stir and ado, to so much true holiness as the meanest believer attains unto*; but yet this which we attain, though by faith, is nothing to give name to a righteousness in the sight of God, for Justification; *to be justified by, or for our holiness of faith, is a low and base expression of Gospel-Justification.* The righteousness of Faith is an higher thing, when a man comes off from himself, and from all Creature-dependencies, and professeth to live upon the Power, and Goodness, and Faithfulness of God, and

the blood & ſpirit of Chriſt alone, ſuch a man hath made God himſelf his righteouſneſs, and Chriſt his righteouſneſs; and this is a glorious righteouſneſs indeed, far beyond the righteouſneſs of a perfect and unerring obedience, if a man had it; for this ſee one proof out of the Old-Teſtament, and one or two out of the New; Iſa. 45. 24,25. *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength, even to him ſhall men come, and all that are incenſed againſt him, ſhall be aſhamed, in the Lord ſhall all the Seed of Iſrael be JUSTIFIED, and SHALL GLORY.* For the New-Teſtament I have often mentioned already that place, Gal. 2,20. yet it can never be too often repeated: *I am crucified with Chriſt, nevertheleſs I live; yet not I* (or no longer I) *but Chriſt liveth in me, and the life that I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* Here St. *Paul* had a glorious righteouſneſs indeed, for Chriſt was his riches and righteouſneſs, and dwelt in him by Faith; that is, he lived upon Chriſt by faith; 'tis true, he had a Chriſt-like nature in his ſoul, but this Chriſt-like nature was not the righteouſneſs of faith, or the righteouſneſs of God, or his Goſpel-righteouſneſs, but a fruit of that Faith which was his righteouſneſs. All other glorying is excluded in the Goſpel, ſave only to glory in the Lord, *Rom.* 3. 27. 2 *Cor.* 1. 30,31. *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom and righteouſneſs, —that according as it is written, He that glorieth, let him glory in the Lord.*

Now this making God and Chriſt a mans righteouſneſs, is that alone which commends the Goſpel ſo highly above the Law, ſets up he

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second *Adam* above the first, & gives a just account of all those Elogies which the Apostle gives of the Gospel, & the way of believing, above the first way of works, which I suppose out of Dr *Moor's* notion would not arise at all; For though the Dr's notion should be true, which I confess there is no contradiction in, & I have delivered some things above, p. 218 & 219. but a little too much in favor of it *. I say, suppose the Dr's notion should be true, *That faith justifies us purely, because it sanctifies us; and that the holiness which arises from faith, should be that which is called the Righteousness of Faith*; yet how could this ever advance the Gospel above the Law in the business of Justification: If we take the Law, not in the mistaken sense of the Legalist, but in the proper sense of it? For so the righteousness of the Law is unerring obedience, and the righteousness of Faith (in the Dr's sence) is obedience full of defects: Now comparing obedience with obedience, and the righteousness of Faith with the righteousness of the Law, how can the righteousness of Faith be preferred to the righteousness of the Law? How can the second *Adam* in the holiness which he causeth, be advanced above the first in his earthly righteousness? That therefore which make the excellency and precedency of the Gospel to the Law, is this, that the righteousness of the Law was one's own, this of Faith makes God himself, and Christ himself our righteousness, by our living wholly upon them. I have said as much as I intend, to the Dr.s notion of the righteousness of faith; and I do cordially profess, That what I have spoken hath been meerly out of love to the truth; and if the truth had not engaged and enforced me to deliver what I have, I should not have presumed to encounter

* I would have that expression p. 219. I shall say something to the like purpose; understood only thus: *The sanctification is the condition of our justification onely in the second place, faith in the first.*

counter such a great man, being my self not worthy to carry the Doctors books after him. And I know the Doctors candor and ingenuity to be so great, that he will give others leave as freely to differ from him as he takes to differ from others.

I shall shut up this Question with a grave admonition out of Mr *John Goodwin*, in his *Banner of Justification displaied*, pag. 32. 'That Faith justifies (saith he) is the constant assertion of the 'Scripture, and the Architectonical doctrine of 'the Gospel, *Rom.* 5.1,3,28. *Gal.* 2.15,16. By the 'way, upon occasion of these (with many the 'like passages in the New Testament, wherein 'Justification by faith is ἐπιτῶς expresly affirmed) I cannot but mention my dislike of their 'strein in teaching, who lay down and deliver 'it to the people for a doctrine positively and 'plainly, That men are not justified by faith or 'by believing. Doubtless it is not convenient 'or comely, positively to deliver or assert that 'for a doctrine of truth, which is so diametrally opposite to the frequent, clear, and express words of the Scripture. And *again*, I 'judge it very incongruous for any Minister of 'the Gospel to set up a doctrine as it were, in 'defiance of, or in contest against any thing so 'frequently and so directly *in terminis* affirmed 'in the Scriptures, as Justification by faith. I do not produce this quotation to insinuate, as if the Doctor did not hold that we are justified by the acts of faith as well as by any other good actions, but for that I am sensible the Doctor intends that we are not more justified by the acts of faith than by any other good actions; which

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if it were true, I could not ſee how faith could be worthy of ſo famous attributions of juſtification to it, in ſuch an eminent manner, when the Apoſtle is ſilent about other graces, only here and there in ſome places, where there is no ſuch profeſſed diſpute, he ſpeaks words in favor of other graces and good works in the matter of juſtification.

I come now to a fifth Queſtion, which is this: *How do good works juſtifie?*

And in anſwer to this I muſt firſt premiſe, That ſeeing the Scripture is ſo expreſs in it, that works do juſtifie, *Jam.*2.25. *Ye ſee then how that by works a man is juſtified, and not by faith only*; I dare not paſs over this Queſtion without ſpeaking to it. But I ſhall need to ſpeak the leſs to this, becauſe Mr *Baxter* and others have delivered ſo much upon it. I ſhall firſt ſhew the agreement which there is betwixt St *Paul* and St *James* in this buſineſs, and then ſhew how works juſtifie.

'Tis true, St *Paul* affirms Rom.3.28. *that we are juſtified by faith without the deeds or works of the Law.* St *James* ſaith, *that we are juſtified by works and not by faith only*; here ſeems to be a jarring and diſagreement. But they are to be reconciled by the obſervation of the ſeveral ſorts of works that theſe two Apoſtles ſpeak of. St *Paul* ſpeaks of legal works or works of the Law, which contain in them an opinion of merit or debt, as I have ſhewn above, *pag.*97,98. and a man is juſtified without theſe, nay he cannot be juſtified if he but pretend to theſe. Therefore the Apoſtle *James* muſt ſpeak of another ſort of works, which, whileſt a man doth he yet renoun-

ces merit in them; and these works a man may be in part *justified* by, without any prejudice to the doctrine of Justification by faith. This is fully asserted by Mr *Baxter*, Thesis 76. pag. 292. 'Neither is there (saith he) the least appearance 'of a contradiction betwixt this and *Paul*'s do-'ctrine *Rom.* 3. 28. if men did not through pre-'judice, negligence, or wilfulness over-look this; 'that in that and all other the like places the 'Apostle doth professedly exclude *THE 'WORKS OF THE LAW ONLY* from Justi-'fication, but never at all *THE WORKS OF 'GOSPEL* as they are the condition of the 'New Covenant.

Works therefore justifie as a less principal part of the condition of the New Covenant: I am not shy to speak in Mr *Baxter*'s words, since I intend much the same thing; they do not justifie from their own merit; so only legal works justifie, but from divine promise and acceptance. For proof of this that it is so, that works do *justifie* in the second place, besides the express words of the Apostle *James*, I finde the same thing asserted by the Apostle *Paul* in three several Scriptures. * Gal. 5. 6. *In Jesus Christ*, (that is, in the doctrine of Jesus Christ) *neither circumcision availeth any thing* (that is, unto Justification) *nor uncircumcision, but faith which worketh by Love.* Here faith indeed is said to *justifie*, but it is a faith which worketh by love, a working faith. But yet more plainly the same expression is used in two places to our present purpose;

* Dr *Hammond Par.* All that is required to our justification is faith, not all that is called by that name, but such as is made perfect by addition of those duties which we owe to God and our brethren.

purpoſe; Gal. 6.15. *For in Chriſt Jeſus neither circumciſion availeth any thing nor uncircumciſion, but a new creature*; that is, (ſaith Dr *Hammond*) the renewed regenerate heart, and it may be added a new life. 2 Cor. 5.17. *If any man be in Chriſt he is a new creature; old things are paſt away, behold all things are become new*; that is, he lives a perfect new life, and this new life only availeth unto Juſtification beyond circumciſion or uncircumciſion which are meer external Priviledges. The third Scripture where the ſame expreſſion is uſed is beyond all exception to our preſent purpoſe: 1 Cor. 7.19. *Circumciſion is nothing and uncircumciſion is nothing*, theſe are of no conſideration in the matter of pleaſing God, and obtaining his favour; What then is? why *the keeping the commandments of God*; this is beyond all theſe conſiderations of bond and free, circumciſed and uncircumciſed. But theſe are the things with which he compares the new creature and good works: he doth not ſet theſe above all, when he compares them with faith; in that place where he mentions faith, that is ſet above works and other graces, as the cauſe above the effect, the principal agent above the inſtrument; *Neither circumciſion availeth any thing nor uncircumciſion, but faith which WORKETH BY LOVE.* But in theſe Scriptures we ſee plainly that works have an influence upon our Juſtification; they are of great availe in order unto it.

If it be objected that the firſt Juſtification paſſeth upon believing before works, I anſwer, with many others, that there is in the firſt faith a rooted diſpoſition unto an univerſal obedi-

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ence, there is the new creature or new man of the heart there, and in continued justification there is the new man of the life and converſation.

Now the reaſons why the Lord would have works in the condition of Juſtification, though he doth not juſtifie for works only or chiefly, may be gathered out of the Scripture to be theſe:

1. *Reaſ.* Why works are in the condition of Goſpel juſtification.

The firſt reaſon is this, For that without works faith it ſelf cannot be accounted a perfect faith. Now certainly if faith juſtifie, it muſt be a perfect compleat faith, not a maimed imperfect faith. That without works faith is imperfect, and by works it is perfected, are the aſſertions of the Apoſtle *James*, *Faith without works is dead.* James 2.20,26 & ver.22. *Seeſt thou how faith wrought with his works, and by works was his faith made perfect.* What an uſeleſs imperfect dead thing is a power or faculty for action without operation? What an uſeleſs thing would it be for a man to have eyes able to ſee, only the man hath a continual blinde put before his eyes that he never doth ſee in all his life? Why juſt ſuch a thing were faith without action, of no worth or uſe: What an imperfect faith had *Abraham*'s been if his wotks and actions had not attended it? Suppoſe we that when God commanded *Abraham* to offer up *Iſaac*, he had refuſed, and ſaid, Lord how then ſhall there ariſe of him a great Nation? his faith had been exceedingly diſcredited: But when he reſolves with himſelf, I will offer him up, for I know that God that raiſed him out of *Sarah*'s dead womb can as well raiſe him from the dead

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after I have killed him and offered him up, here was a noble faith indeed, his faith was perfected by this work; here that grace ſhewed what it could carry men unto; *When any thing attains its end it receives its perfection*: Here faith attained its end in carrying *Abraham* to do ſo great a work, and therein was perfected, and ſo obtained the compleat reward of Juſtification; then the Scripture was fulfilled which ſaith *Abraham* believed God: if works had not accompanied his faith, it had proved but an imperfect dead faith, the Scripture had not been fulfilled which ſaith *Abraham* believed God. No artificer will own any thing to be a true and perfect piece of work which will not attain it's end, ſerve the uſe it is made for; ſo will not God own that to be faith which will not put us upon acts of confidence in himſelf, and obedience to his commands be they never ſo difficult. For though God knows the heart, and ſo can ſee into the very principle of our actions, yet the Lord is pleaſed to keep that diſtance of State and Majeſty, that he will not ſeem to know what he doth know, till the outward man expreſs what is in the inward man. God knew before what was in *Abraham*'s heart, but yet he will not ſeem to know that he was ſo great a believer, till he had put him upon this trial of offering up his ſon; *Gen* 22.12. *Now I know that thou fearest God, ſeeing thou haſt not with-held thy ſon thine only ſon from me.* Now I confeſs, what is here ſaid of works in this reaſon, That faith receives it's perfection from them, can only, properly and immediately be applyed to the works of faith, to other works only remotely, as faith

may

may have ſome kinde of influence even upon all good works, but however we ſee that faith is not perfect without ſome kinde of works. That is the firſt reaſon, Faith it ſelf would be an imperfect thing without works, and ſo could not juſtifie.

Reaſon 2. The ſecond reaſon why works are taken into the condition of Juſtification is, For that it were neither comely no nor poſſible for divine approbation (which I have often affirmed to be contained in Juſtification) to paſs upon any man without them. I put theſe two into one: 1. It were not comely; What a ſtrange thing would it be in the apprehenſions of men, if the great and holy God ſhould own a company of perſons in the world for his (for certainly whom he juſtifies he will own for his) that ſhould only be (though they really were) believers, but never do any ſervice for him? Neither plead for his honour when he is blaſphemed, nor own his ſervants when they are in reproach and diſtreſſed? Not to mention their negative holineſs, which lyes in avoiding the corruptions of the world; without which negative holineſs, if God ſhould own them, he would be thought the Patron of all Vice, &c. but I dare not expreſs the uncomly conſequences that would follow. Now beſides the impoſſibility that ariſeth from this uncomlineſs, there is alſo an impoſſibility that ariſeth from the nature of the thing, and that was the ſecond thing I intended in this reaſon. I ſay therefore it is impoſſible that God ſhould approve of any perſon as juſt, or take him into his favor and delights (all which the Lord doth in

in the great buſineſs of Juſtification) that is not a good and a righteous man. God cannot juſtifie the ungodly whileſt he remains ungodly; he cannot love him, nor delight in him, nor approve of him, becauſe then he ſhould approve of and delight in that which were contrary to his own nature, *viz.* in a ſinfull wicked perſon, being himſelf an holy God.

3. Good works do not juſtifie only negatively, as without which faith would not be perfect, and without which the object could not be beloved; but good works do help juſtifie, as that which (after the intervention of mercy and pardon) do render the object lovely to the holy God, and do naturally conciliate the divine love and approbation. 'Tis true, all our obedience, while it is any way defective, cannot conſtrain approbation and love from God, nay our defects muſt needs bring a guilt upon our beſt actions, if we are conſidered as under the law of our creation. But now, after that the good and mercifull God hath found out a comely way how he may ſhew favour to ſinners, it is certain that all their good actions (though they are not immediate acts of Faith, but of Love or Patience, Juſtice or Temperance) muſt needs be exceeding pleaſing to him, *Gal.* 5. 22, 23: *The fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, againſt ſuch there is no law*; that is, againſt ſuch graces and actions or perſons adorned with them there is no law. This is but a *meioſis*; for indeed ſuch graces and gracious perſons, though but imperfectly furniſhed with them, are yet for theſe things ſake (through his gracious *Reaſon* 3.

ous acceptance of them) highly pleasing to God. For this see *Heb.*13.16. *Acts* 10.4.

And this is that which Mr *John Goodwin* acknowledgeth, who yet denyes that works procure Justification, as Justification signifies remission of sins, in the *Banner of Justification displayed*, pag.48.& 49. 'When *Abraham* is said to have 'been justified by works when he had offered, &c. the 'meaning is, that upon this great testimony gi- 'ven by *Abraham* of the truth and effectualness 'of his faith God highly *APPROVED* of him, 'and *DEALT BY HIM AS BY A PERSON* 'RIGHTEOUS AND JUST, and *CALLED* 'HIM HIS FRIEND, with much more to the same purpose; by this you see how good works do highly please God, so as to justifie us with an high approbation at least, and I should think too even unto remission of sins; so that if such a man that doth these works thus highly pleasing to God have sins upon him lately committed they should be forgiven him, according to these Scriptures, Dan.4.27. *Break off thy sins by righteousness and thine iniquities by shewing mercy to the poor, if it may be a lengthning of thy tranquillity or an healing of thine error*, as the margin hath it. So Acts 3.19. *Repent yee therefore and be converted, that your iniquities may be blotted out.*— Isai.1.16,17,18. *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool.* So Ezek.18.21,22. Here you see that par-

Iam 5.15. If he have committed sins they shall be forgiven him.

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of Justification which consists in the remission of sins is promised to good works as the Gospel reward of them; and indeed I do not see how these two parts of Justification can be separated, *viz.* Approbation and Pardon, so as Faith should obtain the one, and Good Works the other, though indeed they may well be conceived as distinct parts of Justification. I crave the pardon of that reverend person mentioned in that I take this liberty to express my self, I shall conclude this Question with those words of Mr *Baxter* in his Aphorisms, *Thesis* 73. *pag.* 289. & 290. 'Faith *ONLY* 'doth not justifie in opposition to the works of the 'Gospel, but those works do also justifie as the se'condary less-principal parts of the condition of 'the New Covenant. I come now to the last Question, which is this,

How comes faith thus eminently to intitule us to justification? Quest. 6. I have asserted, that though works do justifie, yet faith doth it so eminently, as that gets the chiefest name of righteousness, and works are never called our righteousness, much less are they the righteousness of faith; though it must be allowed as a good consequence, that if we are said to be justified by works, in a sense works are our righteousness, because all Justification is by a righteousness. But to let pass that, that works are a partial, secondary, less principal righteousness. The Question remains, How comes faith to be so eminently our righteousness, as to bear away the name, so that our righteousness by which we are now said to be justified should be called the righteousness of faith, in opposition to works, (that is) legal works.

Now to this I answer: in the general, that the great

great reason of this must be the divine ordination and appointment. *It* could not be meerly from the nature of the thing: nothing in its own nature can justifie a rational creature but perfect righteousnes, unerring obedience. Now the highest faith in the world can never deserve to be accounted unerring obedience; faith was but a part of our duty which we owed to God under the first Covenant, that is, relying upon the power, goodness, and veracity of God; and therefore wherever faith comes to be our righteousnes, or our chief righteousnes, it argues that there is a great deficiency in the creature that is so to be justified; and accordingly the Apostle often glances upon this, that glorying is in this way excluded, *not by the law of works, but by the law of faith.*

Faith therefore cannot justifie by any natural excellency that it hath in it, for though all the men in the world being now sinners and obnoxious to punishment by the law of their creation, should resolve of their own accord to believe that there is so much goodnes in God that he will not destroy the work of his own hands, so depending upon his mercy, and therefore they will endeavour to do all those things which they think may be pleasing and acceptable to him, why all this faith and confidence, attended with the most sincere obedience, will not extort a Justification from Almighty God, except it be in his good pleasure to justifie such believers, and such obedient persons; because they were all obnoxious to punishment for the breach of his law. Faith therefore cannot justifie but by reason of divine ordination and constitution that hath passed upon it, such as this, *The just shall live by faith*; and, *That*

if thou confeſs with thy mouth the Lord Jeſus, and believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved, Rom.10.9. and for this reaſon I ſuppoſe it is ſo often called *Gods righteouſneſs,* Rom.10.3. becauſe it was a righteouſneſs not in its own nature as works were, but a righteouſneſs purely of divine appointment: This is Mr *John Goodwin*'s notion of it, Pag.34. of the *Banner of Juſtification diſplayed.* 'God was pleaſed to decree, or make this for a law (which the 'Apoſtle calleth *the law of faith,* Rom.3.27.) that 'faith or believing in him through Chriſt ſhould 'intereſſe men in the benefit or bleſſing of the 'death and blood ſhed of Chriſt; that is, in that 'remiſſion of ſins which was purchaſed by his 'death. And in this conſideration faith juſtifieth, '*viz.* by virtue of the Soveraign authority of that 'moſt gracious Decree or Law of God, wherein he 'hath ſaid or decreed, that it ſhall intitle men 'unto, or inright them in part and fellowſhip of 'that benefit of the death of Chriſt which con'ſiſteth in the forgiveneſs of ſins; or (which 'comes much to the ſame) as it is a qualification 'or condition, ordained, covenanted or appoin'ted by God to bring upon thoſe in whom it ſhall 'be found the great bleſſing of that pardon of ſin 'which Chriſt hath obtained for men by his blood. This is Mr *Baxter's* opinion too; that is, That faith juſtifies as it is made the chief condition of the N. Covenant. *Page* 225 of his Aphoriſms, *Theſis* 57. 'It is the act of faith which juſtifieth men at age, 'and not the habit, yet *NOT AS IT IS A 'GOOD WORK*; (this is directly againſt Dr *Moor's* affirmation, who ſaith, that λογίζεσθαι εἰς δικαιοσύνην is nothing elſe but to be approved as a

good man, or a doer of that which is righteous and good, and that *BECAUSE* he doth that which is good and righteous; methinks here is a Justification for good works purely, and, if faith comes in here to justifie, it doth it only as it is a good work. Mr *Baxter* is of another minde, *viz.* That faith doth not justifie only under that *quatenus* or reduplication *AS* a good work. 'Faith '(saith Mr *Baxter* in the *Thesis* quoted) doth not 'justifie *AS* it is a good work, or as it hath in it 'self any excellency above other graces: But in 'the *NEAREST SENSE DIRECTLY AND* 'PROPERLY as it is the fulfilling the condition 'of the New Covenant, &c.

Though faith doth not justifie purely from it's own nature, yet it hath a great excellency in it self which might somewhat recommend it to this service.

But now though I have affirmed that it doth not justifie purely from its own nature, but chiefly from the ordination of God, and that it could not have justified without this ordination, yet I shall adde, that it had in its own nature a great fitness to be chosen of God for this eminent service to justifie men by. It was the fittest *medium* that we can imagine, when the first natural way of works failed, to promote the honour of God and the good of the creature in Justification; which consideration commends highly the wisdom of God in setting it apart for this use, as the chief condition of our Justification. To evince the truth of this, let us consider a little the natural excellency that there are in faith.

1. Excellency of Faith.

And first of all faith takes in all spiritual objects, and represents them to the soul, so that all other graces are beholden to faith for their objects. Heb. 11. 1. *Faith is the substance of things hoped for, and the evidence of things not seen*; hope could

could not be if faith did not give a real and evident being and subsistence to the things that we hope for, as also to all other the invisible and unseen things which a Christian, a Saint, as such converseth with and lives upon. Again, ver. 6. of that chap. 11. *Without faith, 'tis impossible to please God; For he that comes unto God must believe that he is*--- Now it is by faith that we believe and know that God is; ver. 27. *by faith Moses forsook Egypt, not fearing the wrath of the King*; for he endured, as seeing him who is invisible; by faith *Moses* saw him that is invisible. I will acknowledge that reason may finde out that there is a God, but if a mans wayes please God, his reason delivers over this observation to his faith, which is an higher thing, an higher principle in the soul then reason; though it never contradicts true reason, yet it is somewhat above meer reason*. It is by faith that we believe that God is, and *that he is a rewarder of all them that diligently seek him.* And these two Propositions thoroughly believed, are the foundation of all true Religion. By faith we receive the notion of God rootedly in our souls, and then all the discoveries of God in any the effects of his wisdome, power and goodness, in his Works, or in his Word; in his Works,

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Heb. 11.3. *By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.* Whether faith takes this Proposition, That the worlds were made by the word of God out of the Scriptures, or meerly by observation from the works themselves, it comes all to one, as to my present purpose, which is this, to prove that it is faith that strongly and effectually in us owns the being of God and the works of God. Again, it is faith receives all the revelations of God by any messengers that he sends unto us at any time *. *Who hath BELIEVED our report* (saith *Isaiah*) *and to whom is the arm of the Lord revealed*, Isai. 53.1. If the arm of the Lord be not revealed to men in the preaching of the word, it is because they do not rightly believe the report. *The word preached did not profit them, not being mixed with faith in the hearing of it*, Heb. 4.2,3. and hence it is, for that faith is the proper instrument of receiving the word of God, that the Saints in the New Testament are called as often by the name of *BELIEVERS* as by any other name, *Acts* 5.14. 1 *Tim.* 4.12. and the word of the Gospel is called *the word of Faith*, Rom. 10.8.

And indeed this is the most proper notion of faith, *viz.* an assent to testimony.

Nay, faith doth not only in the first place receive God into the soul, then all the discoveries of God in his Works and Word, but it pitches upon all the particular objects that are there discovered in the Word, and brings them particularly into the soul; faith doth not only receive the doctrine of the Gospel as true in the general, and from God, but because Christ is there revealed, it receives Christ himself, and

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brings Chriſt into the ſoul, and ſo *Chriſt comes to dwell in our hearts by faith*, Eph.3.17. which is indeed a figurative expreſſion; there is faith in Chriſt as well as faith in God the Father, and there is faith in the blood of Chriſt, &c. but of theſe things I have ſpoken largely above in the laſt character, I bring them in only here as proofs of the excellency of faith, in that it brings all ſpiritual objects home unto the ſoul, that ſo the ſoul may converſe with them in the exerciſe of all its graces and virtues. In one word, our whole life here at a diſtance from God muſt neceſſarily be a life of faith, *We walk by faith not by ſight*, 2 Cor.5.7. for till we come to the beatifical Viſion of God, we muſt ſee him and all his glories and excellencies by faith; and our treatings with God the Father and the Son muſt be by faith: I have a long time dearly loved that Scripture, 1 Pet.1.8 *Whom* (ſpeaking of Chriſt) *having not ſeen ye love, in whom though now you ſee him not, yet believing ye rejoice with joy unſpeakable and full of glory.* Faith muſt come into ſet love on work upon an unſeen Chriſt, or elſe none of that glorious and unſpeakable joy could ariſe to a Chriſtian; ſo that by what hath been ſaid in this firſt particular, Faith is the root-grace in this preſent ſtate of things.

2. Excellency of Faith.

But ſecondly, Faith is not only the firſt grace in order and a root-grace, but it is certainly productive and efficacious in the actuating all other graces, and ſetting them on work; when once faith hath brought all theſe glorious objects into the ſoul, firſt God and all his glorious Attributes, then his Revelations, and eſpecially Chriſt and his Blood, and realized them all un-

to the ſoul, it is almoſt impoſſible but all other graces ſhould in their ſeveral courſes and reſpects which they have to theſe objects move and work regularly and intenſly. *Love we know is the fulfilling of the Law*, Rom.13.10. in rational creatures it is the fulfilling of the Law perfectly even in degrees; in broken creatures it is the fulfilling of the Law ſincerely in its deſires and endeavours. Now this faith makes its great inſtrument to work by. *Faith worketh by love*, Gal.5.6. and I ſhewed above how faith ſets hope on work; now theſe three Faith, Hope, and Charity are the three great graces, 1 *Cor.*13.13. all other graces are reducible to theſe three, and of theſe three faith is the root-grace. And therefore we finde often in the Scriptures that all Religion is put upon the bare aſſent of faith. Rom.10.9. *If thou confeſs with thy mouth the Lord Jeſus, and believe in thine heart that God hath raiſed him from the dead thou ſhalt be ſaved.* 1 John 4.2. *Hereby know ye the Spirit of God: every ſpirit that confeſſeth that Jeſus Chriſt is come into the fleſh is of God.* Not as if a meer confeſſion or profeſſion of Chriſt were ſaving, for there are many that do profeſs themſelves Chriſtians that ſhall go to hell. But according to that in the *Romanes*, if they did believe *with their heart* that God had *raiſed Chriſt* from the dead, together with the ends of his death & reſurrection, certainly all thoſe other things which accompany ſalvation, or have ſalvation annexed to them, would follow; becauſe true faith, hearty, unfeigned faith is a working faith; it works by love to the making a man a new creature, and to the keeping of all the commandements

dements of God. And according to this position I make no doubt that place in *James* is to be understood, *Jam.* 2. where there is a supposition of a seperation betwixt Faith and Works; that either that place speaks onely of a false and onely pretended faith, and then indeed there may be such a Faith without Works, a dead and unactive Faith, that is the resemblance and appearance of Faith; or else it speaks of a true Faith, and then it is onely by way of supposition that the Apostle there speaks, that upon supposition any one's Faith (though it were the highest and truest Faith in the World) should not be accompanied by Works, it would not justifie, and it is very true upon that supposition: Because Works are as well required as Faith; not but that where-ever there is a true and lively Faith, there will be Works necessarily attending it; and this I believe all will readily acknowledge.

Mr. *Baxter* is so much of this opinion that Faith is an operative Grace; and puts the soul, where it is, upon gracious actions towards God, that he puts works and obedience into the definition or description of Faith. In his Aphorisms, pag. 279. *Thesis* 70. 'Faith (saith he) in the largest sense, as 'it comprehendeth all the condition of the New-'Covenant, may be thus defined: It is, when a sin-'ner by the Word and Spirit of Christ being 'throughly convinced of the righteousness of the 'Law, the truth of its threatning----the Nature 'and Offices, Sufficiency and Excellency of Jesus 'Christ----his free offer to all that will accept of 'him for their Lord and Saviour, doth hereupon 'believe the truth of this Gospel, and accept of 'Christ as his only Lord and Saviour to bring him 'to God his chiefest good--and doth accordingly

'rest on him as his Saviour, and *SINCERELY* '(though imperfectly) *OBEY* him as his Lord; 'FORGIVING OTHERS, LOVING HIS PEO-'PLE, BEARING WHAT SUFFERINGS ARE 'IMPOSED, &c. and all this sincerely, and to the end. This is part of his definition of Faith. Again, Mr. *Baxter* in another place, pag. 238. *Thesis* 62. according to this definition of Faith tells us, 'That Faith may be called the onely condition of 'the New-Covenant for two reasons; 1. Because 'it is the principal condition, and the other but 'the less principal; and so as an whole Countrey 'hath oft its Name from a chief City, so may the 'conditions of this Covenant from Faith. 2. Be-'cause all the rest are reducible to it, either being 'presupposed as necessary antecedents or means, 'or contained in it as its parts, properties, or mo-'difications, or else implyed as its immediate pro-'duct, or necessary subservient means or conse-quents. And so full to the same purpose, *Thesis* 73. pag. 280. Thus we see by Scripture, and according to the opinion of a very learned and good man, that Faith is not onely the first Grace in order, but a very operative Grace, and was in its own nature exceedingly fitted for that service which God hath in much Wisdom and Prudence appointed it unto.

3. Excellency of Faith.

But thirdly, there is yet a more proper reason then either of these, why Faith should be chosen for this use; and that is, for that Faith is a self-emtying Grace; to live by Faith, is to live purely in dependance upon God and Christ for every thing; and what fitter instrument or condition of Justification could be chosen after the fall of man, when it was most reasonable that if God would save a man, he should have all the glory? Doth not the

Apostle

Apoſtle inſiſt mightily upon this, both in his Doctrine and particular practice? *Juſtification now* (ſaith he) *is not of works, leſt any man ſhould boaſt*, Eph. 2. 9. *But by Grace are ye ſaved through Faith.* So *Rom.* 3. 27. *Where is boaſting then? it is excluded. By what Law? Of works? Nay, but by the Law of Faith.* This is St. *Paul's* Doctrine. Then for his practice; *For my part* (ſaith he) *I am crucified with Chriſt, I am* a poor dead thing; *Nevertheleſs I live, yet not I, or no longer I,* οὐκέτι ἐγὼ, *but Chriſt liveth in me; and the life that I live, is by Faith in Chriſt*, Gal. 2. 20. Now that St. *Paul* is come to live the life of Faith, he is nothing, Chriſt is all; he is dead, and liveth not, Chriſt onely liveth in him. So that you ſee Faith, beſides all its other excellencies, hath a peculiar fitneſs for this ſervice of *juſtifying* a ſinner; and yet notwithſtanding all theſe excellent qualities that are to be found in Faith, it could not have *juſtified* without a Divine ordination and appointment. Now for any to ſay (as ſome do) that Love *juſtifies* as much as Faith; nay that God doth rather approve of a man for his Love, then for his Faith, is (methinks) very bold and unſcriptural Divinity.

I ſhall onely adde a word of teſtimony out of Mr. *Baxter* to this laſt particular, and ſo conclude the queſtion, and all the queſtions which I have to propoſe about Juſtification. Pag. 231. of his Aphoriſms he hath theſe words: 'If God had ſeen meet 'to have ſtamped any thing elſe *to paſs for Juſtifica-* '*tion*, it would have paſſed currantly; yet take this, 'Faith is, even to our own apprehenſion, the moſt 'apt and ſuitable condition that *GOD COULD* 'have choſen (for as far as we can reach to know) 'there cannot be a more apt or rational condi-

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'tion--pag.232. This is the most self-denying and 'Christ-advancing Work. Nothing could be more 'proportionable to our poverty, who have no-'thing to buy with, than thus freely to receive, &c.

I have now done with all the Questions which I thought any ways necessary to be spoken to for the more particular and distinct unfolding of the Doctrine of Justification; and I might here shut up the Discourse with the Uses of the whole. But before I come to the Uses, I judge it convenient to add somewhat by way of Appendix, concerning the means or way how Justification came to be transferred from the Law to the Gospel, or from Works to Faith, for that I have acknowledged that Works and the Law were the first natural way of justifying men, but now that it is altogether brought about by Grace and Faith. That which I have to say, I shall introduce with this objection.

Object. If we were all born under the Law, and bound to obey it to a tittle, upon which obedience it should have justified us, but upon the least breach was armed with this threatning, That we should dye the death; and that we have all broken it, how comes it to pass that we are not all the Laws Captives and Prisoners, and condemned by it? How came there such easie gracious terms to be offered us for our justification, as Faith and sincere obedience, that these shall be accepted instead of perfect unerring obedience? How will this way be for the honor of God's veracity in the threatning, or his holiness, to take imperfect sinful creatures into favour?

Answ. Now in answer to this objection I shall not need to meddle with that question, whether it were inconsistent

ſiſtent with the natural Juſtice or Holineſs of God, conſidered as antecedent to his threatning, or Decree of puniſhing ſinners with death, for him to have pardoned ſinners by an abſolute Power and Soveraign Grace, and ſo to have received them into favour upon their repentance, without the intervention of a Saviour.

But in the firſt place, ſeeing there was a decree paſſed, *In the day that thou eateſt, thou ſhalt dye the death*, Gen. 2. 17. I ſee not how it was conſiſtent with the veracity of God to remit the ſinner without any conſideration at all, without a very conſiderable fulfilling of this threatning.

2*dly*, The threatning therefore was fulfilled theſe ſeveral ways; 1. Upon man himſelf in a great meaſure, for that preſently upon man's fall inſued his mortality, and all the inconveniences and troubles which we meet with in the World, which are the fore-runners and cauſes of our diſſolution. But ſecondly, and eſpecially, the great God, in infinite Wiſdom and Mercy, provided a Saviour, one mighty to ſave, that ſhould come into the world in the fulneſs of time (about the 4000*th*. year of the World, the World being to laſt but perhaps 7000. years in all) and free us that were born under the Law, and by our ſins made obnoxious to the curſe of it, from the curſe and power of the Law. Now this being the great means of transferring Juſtification from the Law to Faith, I ſhall a little inſiſt upon the Explication of it. That which I have to ſay upon it, will be contained in theſe two aſſertions.

1. That Chriſt in his own perſon here upon earth, undertook the Law, and anſwered it in all that it had to ſay againſt us: And whereas it was a kil-

a killing letter, he took out this condemning power of it for all believers.

2. That this was done by Christ for all ages of the Church; and so it was, and is the great foundation of that Justification by faith which the Apostle *Paul* contends to have been in all ages, before the Law, under the Law, and in the dayes of the Gospel to the end of the world; so that the way of Justification by faith comes in kindly, and in a comely manner, without any neglect or violation of the Law: I begin with the first assertion.

The first assertion, That Christ undertook & answered the law for us.

That Christ in his own person here upon earth undertook and answered the Law, &c: Now to prove and illustrate this assertion, it will be usefull to us, 1. To consider in what condition the Lord Christ found us when he came into the world as a Saviour.

We were all under the law when Christ came to save us.

We were therefore all of us Jewes and Gentiles, prisoners to the Law. I shall give the account of this in the Apostle's expressions (which are somewhat mystical) to which I hope I shall adde some light by laying them together, and comparing them one with another. Before Christ came, and before faith came, and so at the time when Christ came, & when faith came in the doctrinal discovery, or at any time doth come to us in the hearty closing with it, *We were kept under the Law*, Gal. 3.23. the words are ὑπὸ νόμον ἐφρουρούμεθα, the Law had set a guard upon us, and as it follows, *we were shut up unto the faith*, συγκεκλεισμένοι, we were all shut up as so many prisoners unto the Law, and under its guard and custody; and in *Rom.* 7.6. (speaking of the Law) the Apostle saith, *We were held by it, then being dead*

(that

(that is, the Law) *wherein we were HELD*, or by which we were detained, ἐν ᾧ κατειχόμεθα. For though these places in the *Galatians* and *Romanes* may referr to the different dispensations of the Old Testament and New, that before the dayes of the Gospel when faith came to be preached men were under a legal dispensation, they were kept under tne Law, and shut up to the faith that was to be revealed, yet I dare affirm, that there is a deeper meaning then that, at least a deeper truth then that, if not in those places, which is this, That till Christ and the way of Justification by faith be made known to the soul, the soul must needs be under a legal frame of heart towards God, under fear and bondage; nay, and a further sense then this yet, and that is this, That till the virtue of the blood of Christ be applyed to the soul, till actual Justification by or upon faith, every man lies under the curse and threatning and wrath of the Law: the Law hath taken hold of us all, an evident signe of which is this, That *death hath passed upon all*; and what is the reason? why, for *that all have sinned*, Rom. 5. 12.

And if any could plead exemption from this obnoxiousness to the Law, it must be either *the Gentiles that had not the Law*, as the expression is, Rom. 2. 14. that is, had not the Law given to them; or those that lived before the Law was given by *Moses*; now neither of these can plead this exemption, therefore all mankinde were captives to the Law when Christ undertook the work of Redemption, or rather until the designation of Christ by the Father to this work.

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For the first, *viz.* the Gentiles, the Apostle tells

tells us that he had proved them *under sin*, which is *the transgression of the Law*, therefore under the Law; and their thoughts within them did accuse for their breach of the Law, *which was written in their hearts*, Rom. 2. 14.

Neither were they free from this arrest of the Law, who lived before the delivery of the Law by *Moses*; for the Apostle tells us plainly, *Rom.* 5. 13. *That untill the Law sin was in the world*; that is, from *Adam* till the time that the Law was solemnly given by *Moses* sin was in the world: now sin is the transgression of the Law, and accordingly, as sin was in the world all that space of time from *Adam* to *Moses*, so *Death reigned from Adam to Moses*: Now we know that *death is the wages of sin*, and *the strength of sin is the Law*, 1 Cor. 15. 56. Sin could never have brought in death but by the Law, which bindes sin upon the sinner, and with sin the punishment due to it; therefore all that space of time from *Adam* to *Moses*, sin and death being in the world (as they were) to be sure there was the Law in its power & energy; it was there in effect, as sure as it was in the hearts & consciences of Heathens: and the Grave was the Law's Prison, Death it's Arrest, Sin it's great Charge and Accusation, by and upon which Death entred. *Sin entred into the world and death by sin*, upon the threatning of the Law, *Rom.* 5. 12. This was the state and condition therefore that Christ found us in; we were all under the Law as Prisoners and Captives, therefore when the Father sent forth Christ upon the work of Redemption, it is said *Gal.* 4. 4. *God sent forth his Son made of a woman, made under the Law; to redeem them that were under the*

Law

Law. This was written to the *Galatians*, who were Gentiles, *That we* (putting himself and the *Galatians* together) *might receive the adoption of Sons*; therefore the Gentiles were under the Law when Christ was sent forth for their redemption.

And our Saviour tells us what he was commissionated to by his Father; Luke 4.18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach* DELIVERANCE *TO THE CAPTIVES, and recovering of sight to the blinde, to set at liberty them that are bruised* (or *bound*, as it is in *Isai.*61.1.) *to preach the acceptable year of the Lord*; that is the Year of Jubilee, when all servants were set free: thus Christ's coming was to proclaim a Year of Jubilee to the whole world, that the Law's Captives should be delivered, and those that served God under the tyranny of the Law might receive a spirit of Adoption.

So now thus farr we are gone in our proof of the first assertion, that when Christ came as a Saviour and Redeemer of his people, he found them all under the Law, as the lawfull Captives and Prisoners unto it by reason of their sins, which were transgressions of the Law. Now therefore what remains but this, that if Jesus *will save his people from their sins*, if he will deliver the Law's Captives, he must make satisfaction to the Law?

The Law was such a thing as must not be dealt with in a way of violence: 'tis true, when our Saviour came to redeem us from the power of Satan, he did that by an holy violence, he fought with all the powers of hell upon his Cross, and conquered them by force of arms (as I may speak) *and triumphed*

shed over them in himself, or in his Cross; but now the Law must be taken off in a more honourable way: for the Law had an authority in it, the Law was nothing but the will of God revealed *for mans life, with a reward and threatnings annexed*; so that the great God himself stood up in vindication of his own Law, that if the Prisoners of it were rescued, it must be upon such terms as these, which appear what they were by the event.

The terms upon which the Law's captives be delivered.

That he that is the Saviour of the Law's Captives must first be *made under the Law* himself. *God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law.*

And secondly, That he must pass thorough a legal Justification himself, before he can take others off from the Laws condemnation; for being made under it, the Law must either justifie him or condemne him, which latter it did not for any personal breach that he made of it, therefore it must and did acquit him.

But then for us who were under the curse of the Law, if he will deliver us from it, he must *be made a curse*, Gal.3.13. if he will save us from our sins, which were invigorated by the Law, with a sentence of condemnation (all the strength of sin for condemnation being in the Law) he himself must *be made sin* (that is, as much as an immaculate Lamb could be) *viz.* a sin-offering, 2 Cor.5.21. *he was made sin for us who knew no sin, that we might be made the righteousness of God in him*; that is, that we might be made righteous by Gods accepting Gospel conditions, instead of legal, for our Justification.

If Christ will redeem us from the wrath of the Law, which is the wrath of God (*the Law worketh*

worketh wrath, Rom. 4 15.) truely he muſt come under that wrath ſo farr as it was poſſible for ſuch an innocent perſon to be under it; and we know that he was under as horrible a deſertion as ever any that truſted in God was under; and that at ſuch a time when he needed the greateſt ſupports, even when he hung upon the Croſs, crying, *My God, My God,* (words of an high faith) *why haſt thou forſaken mee?* words expreſſing a moſt dreadfull deſertion, *Math.* 27. 46. Not to mention his agony in the Garden, which was but a fore-taſte of that Cup which he was afterwards to drink off. And methinks there is an eminent place for this in *Zech.* chap. 13. ver. 7. ſaith the Lord there, as it were ſtirring up his wrath againſt Chriſt, *Awake O Sword againſt my Shepherd, and againſt the man that is my Fellow, ſaith the Lord of Hoſts*: As much as to ſay, there is a man upon earth that is my Fellow, and he hath undertaken to reſcue the Law's Captives, to redeem them from under the Law, Curſe, and Wrath, now awake my Sword againſt him: Here the great God the Lord of Hoſts doth, as it were, ſet himſelf in battel array againſt Chriſt; but what doth Chriſt now? Doth he make reſiſtance? doth he redeem his Captives from the Law by force? No; thongh he were equal with God, though he were God's Fellow (as here the Lord calls him) yet *he made it not a prey or a robbery to be equal with God*, ſo as to hold it faſt, and ſtand it out, but gave way; he knew what he had undertaken, to redeem Captives indeed, but it was from under the Law, the righteous and holy and pure law of God, and this muſt not be violated, this muſt not be reſiſted. He had to do with his Father, and there

must be no resisting him; *The Cup which my Father hath given me shall I not drink it?* John 18.11. Though he were God's Fellow, though he were equal to God, as it is *Phil.*2.6,7,8. *Yet he made himself of no reputation*, he laid aside his equality, *took upon him the form of a Servant, and humbled himself, and became obedient unto death, even the death of the Cross*: And this was the utmost that the Law could do to him; here the Law ended it's rage, the Law brought Christ to the Cross, and when he ascended the Cross, *he bare our sins in his own body*, 1 Pet.2.24 and being as yet under the Law, (for the Law pressed him with our sins) he carried up the Law (as *Sampson* did the gates of the City upon his shoulders, *Judges* 16.3.) he carried up the Law upon the Cross, & he *nailed* the Law to the Cross, (both Moral and Ceremonial) as to all it's condemning power, as to all that wherein *it was against us, wherein it was contrary unto us*, he answer-it fully, cancelled it, and left it behinde him upon the Cross to this very day. Christ came down again, but the Law could never come down since. Col 2.14. *Blotting out the hand-writing of Ordinances that was AGAINST US, THAT WAS CONTRARY UNTO US, and took it out of the way, nailing it to his Cross.* Now this was the manner of Christ's enervating the Law, and leaving it without strength or obligation upon us to punishment, as the expression is, *Rom* 7.6. καταργηθέντες ἀπὸ τοῦ νόμου, the Law is made of no strength against us, so it might be rendred, though the Translation is this, *we are delivered from the Law*, the Law can hold us captives no longer, it is made a weak, and a vain thing to us, having spent all it's rage & fury upon Christ; for the Law could do no more then it did upon

upon Christ; what can the Law do more to a debtor, nay to any malefactor, then arrest him, bring him to trial and execution? and all this the Law did upon Christ, as our *surety*, and so left no strength, or vigour in it self against those whose Surety he was.

The Law when it fell upon us it left us without strength, Rom. 5. 6. *When we were yet without strength in due time Christ died for the ungodly*.; but when Christ comes to deal with the Law, he leaves the Law without strength; nay, though he offered no affront or violence to the Law, yet he left it for dead, as it is Rom. 7. 6. *Now we are delivered from the Law, THAT BEING DEAD WHEREIN WE WERE HELD.* The Law that fell upon us when we were weak was taken by the Captain of our salvation, and left for dead; nay, he made it suffer the same death that it put him to. The Law nailed Christ to the Cross, and Christ nailed the Law to the Cross, and all this without violence or affront offered to the Law, it being but naturally consequent upon what the Law did first to Christ; for if the Law set upon Christ as our Surety, and do the utmost to him that it can, it must needs follow that it hath no strength left against those for whom he undertook, and so must die and expire by the same death that our Saviour dyed, it being nailed to the Cross, which is but a figurative expression.

And yet I shall carry the Allegory a little further, herein still following the Apostle *Paul*, Is it any wonder now, is it any unreasonable thing, now that the Law is dead, *and taken out of the way*, that we should be married to another husband? that we should reckon our selves to be

no longer under the Law. *The woman which hath an husband* (saith the Apostle, *Rom.*7.23.) *is bound by the Law to her husband so long as he liveth, but if the husband be dead she is loosed from the Law of her husband; So then, if while her husband liveth she be married to another man, she shall be called an adultereſs; but if her husband be dead, she is free from that Law, so that she is no adultereſs though she be married to another man,* ver.4. *Wherefore my brethren, ye also are become dead to the Law,* or the Law is become dead to you, *BY THE BODY OF CHRIST, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God.* The Law is every soul's first Husband, & since the fall, & so every one's actual sin, the Law is an intolerable husband, there is no living with it, it so sets on guilt & presseth the soul with terrors; nay, instead of producing good works, (the natural fruit of this Marriage-relation of the Soul to the Law whilest in innocency) it now produceth all manner of lusts, according to the 5. ver. of that 7. chap. *When we were in the flesh, the MOTIONS OF SINS WHICH WERE BY THE LAW did work in our members to bring forth fruit unto death.* Now God, in much mercy to mankinde, finding that if the Law and the conscience or soul of man keep together, his creature will be lost, and himself lose those fruits of good works which the soul was first created for, he provides another husband for the soul which is Jesus Christ; only Christ must redeem his Spouse from that tyrannical Husband which now it lives with, else the Soul shall be but an Adultereſs to pretend marriage to Christ, that is, the way of grace, whilest the Law can make a just

a juſt claim to her as a wife, which it might have done as long as it lived. The manner of the reſcue I have before declared, it was by ſuffering and yielding to the Law, yet ſo as in it the Law deſtroyed it ſelf, and then is it lawfull for the Soul, that was before wife to the Law, to be married to another husband, and who ſo fit as he that redeemed her? Now the Soul ſhall have it's forbearance under failings, which the Law would not endure, and God ſhall have a kindly and ingenuous Service; there will be *fruits unto God*: and this is the paſſage from Works to Faith, from the Law to Grace.

I through the Law (ſaith the Apoſtle) *am dead to the Law, that I might live to God*, Gal.2.19. that is, through what the Law hath done to Chriſt it hath nothing to do with me. *But now we are delivered from the Law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit and not in the oldneſs of the Letter*, Rom.7.6.

One Scripture more to this purpoſe, it is *Rom.* 8.1. & 23.4. *There is therefore now no condemnation to them which are in Chriſt Jeſus* (who are married to Chriſt and have accepted the terms of the Goſpel) *who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of ſin and death*: this chiefly relates to ſanctification, that the inward law or power of corruption, which was occaſionally and accidentally ſtrenghtned by the Law of God, was now broken by that inward power, ſpirit, and life which is conveyed by the Goſpel of Chriſt, and is called *the ſpirit of life which is in Chriſt Jeſus*, ver.3. *for what the Law could not do in that it was weak through the fleſh*,

(that is, it could neither justifie nor sanctifie) both these did God bring to pass by *sending his Son in the likeness of sinfull flesh*, when *for sin*, that is, Christ's making himself a Sin-offering, & so answering the Law, *God condemned Christ in the flesh*: that is, destroyed it, both in the guilt and power of it, out of us that were sinners; so it follows, *that the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the spirit*; that is, that the Law might no longer accuse us being answered by our Saviour, and that we might attain to that which is the chief designe of the Law, to wit, righteousness and holiness, which if we had continued under the Law we could never have attained unto.

What so common now with the Apostle in the Epistle to the *Romanes*, as to tell them, that now *they are not under the Law, but under grace* by this means, namely, the *BODY OF CHRIST* offered; and that therefore *there shall be no condemnation*, and that *therefore sin shall not have dominion over them*, which are the two great effects of the death of Christ, though the first chiefly belongs to that subject which I am upon; *viz.* Justification?

Having given now all these things in an allegorical and mystical dress, (yet herein only following the Apostle) I shall deliver the same thing somewhat plainly, and so conclude this first particular.

The summe of all this is, Man was made holy, had a Law to live by, to which there was a threatning annexed, *In the day thou eatest thou shalt die the death, or shalt surely die* *. Man did eat, and so was to die, death accordingly entred by

* This threatning (I take it) is due by the Law to & intended against all sins, according to that of the Apostle, *The wages of sin is death*, Ro. 6.23. speaking of sin indefinitely, besides

else *Adam* might have committed any other sin and not have dyed.

this

this sin into the world, that is a natural death, and for eternal death hereafter, and the spiritual death of the soul here, which consist's in alienations from God; (both which all men at age are obnoxious unto being sinners, as for children, I neither affirm nor deny any thing) the Lord in mercy designing to deliver men from, provided a Saviour, who should first live a perfect life, that so he might be the more acceptable Sacrifice; and his terms of saving men must be these, that he must freely offer himself up to God a Sacrifice for our sins, give his life a ransome, &c. and though the Father loved him all the while (as I cannot admit that the Father was really angry with Christ, or that he tasted the Fathers wrath, for God could never be angry with one that never displeased him) yet undertaking such a load as our sins, the Father would deal with him much like as with a sinner, leave him to men and devils upon the Cross, and with-draw the light of his countenance, which forced those sad out-cryes upon the Cross. Now upon condition of Christ's performing this great service (which was, as I verily believe, the chiefest designe of his coming into the world, *for this cause came I to this hour*, John 12. 27. though there were divers other great designes of his coming) I say upon condition of performing this great service the great God of heaven would reckon that his word of threatning was fulfilled, and the holiness of his Law satisfied in this eminent signification of his displeasure against sin shewn upon his own Son, (whom he would not spare when he had taken our sins upon him) and for ever after would

grant this new and living way of Justification unto the world, *THAT WHOSOEVER SHOULD BELIEVE AND OBEY SINCERELY* should be justified and saved; and that for all such, they should be no longer under the Law for their Justification, but under Grace. And I can understand no other sense of the Law's being dead, and *Grace it's reigning through righteousness unto eternal life by Jesus Christ.*

The subjects of the great Priviledge of freedom from the Law.

I shall only need to minde one thing before I go off from this particular, and that is the subjects of this priviledge of freedom from the Law. And they are only so many as put themselves upon the way of believing for Justification; all others are really under the Law still; *When we were in the flesh the motions of sins which were by the Law did work in our members, &c.* Rom. 7. 5. All that are in the flesh are under the Law still; *But now* (saith the Apostle) *we are delivered from the Law, that being dead wherein we were held.* The Law was alive before to their conscience, whilest they were in the flesh, and out of Christ, but now the Law was become dead to them; which plainly argues that the Law is dead or alive to men in the condemning power of it, according to the state that a man is in, either of sin or holiness: So Rom. 6. 14. *For sin shall not have dominion over you, for ye are not under the Law but under Grace*; plainly implying, that if they were under the Law sin would have dominion over them, an also that if sin had dominion over them, it were a plain signe that they were under the law. This being a great truth in this matter, That *all that are not serving God in the way of faith*

faith are under the law; for that the law is the natural way which a man is born under, and the way of faith and grace a superadded dispensation upon consideration of the death of Christ for all those that should believe and obey sincerely; therefore, till they get into the way of believing, they must be in that state which men are naturally born under, that is, under the law. I shall conclude this particular with a passage about Dr *Preston*, I have heard it affirmed by one that was contemporary with Dr *Preston* in *Cambridge*, a person of credit and worth, that he heard him preach to this purpose, That Christ dyed to make this Proposition true, that, *WHOSOEVER BELIEVETH SHALL BE SAVED*. Now this I suppose is full to the purpose for proof of what I am upon, That Christ dyed to buy a people off from the law, that they might be justified by faith; he dyed to buy those off from the law that should prove believers; as for all others he leaves them to the law still. For Christ did not dye to get the law annihilated, or made utterly void; *Do we make void the law? God forbid*, saith the Apostle, *Rom.* 3.31. but *he laid down his life for HIS SHEEP, and to save HIS PEOPLE from their sins*; he bought them off from the law, such as St *Paul*, *I through the law am dead to the law*; but not for wicked men, that is, such, as continue so, they shall finde the law alive to them, and full charged with wrath against them; it being nothing else but the holy will of the great God, unto which all his creatures owe an exact conformity.

Now by what hath been said, I suppose is plainly

plainly and fully proved *that which I made my first assertion*, viz. That Christ Jesus in his own person here upon earth undertook and answered the law for all believers, so that they may be justified, for any accusation that the law hath to charge them with; and thus they come under grace and into this easier and sweeter way of Justification in a comly manner, the law being honourably taken off; So *that* now *God may be just*, that is, *mercifull* (saith Dr *Hammond* upon the place) *and the justifier of every one that believes in Jesus*, Rom.3 24,25,26. *He may now justifie the ungodly*, Rom.4.5. which by the law, if that had not been taken off by Christ, he could not (I think) have done. Methinks what I have said should be a clear proof of this assertion, seeing I have not only proved that it is so, but shewn out of the Scripture the very manner how the law was taken off.

All that I can apprehend to remain any whit doubtful or questionable is this, How doth it appear that what Christ did in suffering under the law, being under the curse, &c. did reach to the times that were before Christ's coming into the world? it may be easily conceived how it makes clear way for our Justification by faith, who have lived since his death; for if he *bare our sins*, the law will not charge them upon us; if he dyed *for us*, or in our stead, we are not by the law to die; if Christ were *sacrificed for us as our Passover*, we need not fear (if we have the Gospel-conditions of Covenant-relation to God in Christ) but the destroying law will pass over us; see how the word *Passover* comes from *passing over*, Exod.12.21,23,27. But how doth

it

it appear that this death of Christ had this influence upon the times of the Old Testament, to bring in the way of Justification by faith to them? for that you have asserted that the way of Justification by faith hath been in all ages, both before the law, and under the law, as well as now in the dayes of the Gospel, and that none was ever justified in any other way. Now how were they taken off from the law and brought under Justification by faith? or how doth it appear that the death of Christ was the foundation of this way of Justification by faith even to them? And unto the assoiling of this difficulty I shall now address my self, that is to the proof of my second assertion, which was this, What was done by Christ, *viz.* his undertaking and answering the law, was done for all ages of the Church; and so it was, and is the great foundation of that Justification by faith, which the Apostle *Paul* contends to have been the only way of Justification in all ages. And for proof of this I offer these things to consideration: a. Assertion.

1. The Saints in all ages before the death of Christ had this way of Grace then as well as we have it now (that I have proved at large in the beginning of this Treatise) therefore whence had it they but from this death of Christ which was certainly to follow at a prefixt time?

If it be said they had their way of Grace purely from the goodness of God, I oppose, 1. That if so many thousands were saved before by meer grace without the consideration of a Saviour, why had not the Lord continued the same grace unto the end of the world, which

we

we see he hath not continued? Why are the vouchsafements of Gods Grace in pardon of two such quite different kinds, so as to save his people for 4000. years without a Saviour, and the rest by a Saviour! Nay, to save them without a Saviour, whom yet he had by multitudes of Promises, Prophesies and Prefigurations made to hope for a Saviour!

2*dly*, If the Lord could in a consistency with his veracity in threatning death to sin, pardon sin without either the sinners death or his sureties, and that the law would be (so) well enough contented and satisfied, why would the Lord put our Saviour to so much trouble in suffering a death which he might as well have escaped, and which he so earnestly desired, if it were possible, that he might escape, and all this to take off the Law from being our Head and Husband?

3*dly*, It is said expressly, That *the Covenant was confirmed to Abraham of God in Christ*, Gal. 3. 17. which methinks must necessarily imply thus much, that the consideration of Christ went into the confirmation of this Covenant, whether *Abraham* or any of the Saints under the Old-Testament knew it or no, as it is plain *Abraham* did; *He rejoiced to see my day, and saw it and was glad*, John 8. 56. Now this Covenant with *Abraham* is that which the Apostle doth mightily insist upon, to prove Justification by Faith to be antecedent to the giving of the Law, and therefore not to be nulled by the coming of the Law; and yet this Covenant was confirmed of God in Christ, that is, as I think, was founded upon this consideration, that Christ should afterwards come into the World, and pay that price which God would accept for the redemption of all believers *. Again

* 1 *Cor.* 10 1, 2, 3, 4. All the Fathers did drink of the same spiritual drink, for the drank of that spiritual Rock that followed them; and that rock was Christ.

Again 4*thly*, Christ is said to be the *Lamb of God slain from the foundation of the World*, Rev. 13.8. which to me signifies thus much, that though he were not actually slain, yet he was reckoned by God as slain then, and so God was attoned for all the Saints of all ages ensuing; or to follow the other reading of the Words in *Rev.* 13.8. so that *from the foundation of the world*, should refer to the writing the Saints Names in the Lamb's Book of Life, and not to the Lamb's being slain, this will make more for my purpose; for if they that were elected from the foundation of the World, were all enrolled in the *Lambs* Book of life, how should this come to pass, but because they were all to be redeemed to God by the *Lambs* blood? And if this opinion of personal Election be true, that Scripture would serve to countenance this interpretation, which we have, *Eph.* 1.4. *According as he hath chosen us in him* (that is Christ) *before the foundation of the world*, ver. 5. *Having predestinated us unto the adoption of children by Jesus Christ, &c.* And methinks Mr. *Biddle*, who (in a late Book of his which he calls, *An Essay to the explaining of the Revelations*, pag. 64.) lays so much weight upon this passage in *Rev.* 13.8. for proof of personal Election, (as to say, That this alone *in his judgement seemeth sufficient to decide the so much agitated Controversie about Predestination*) might very well have gone one step further in his alteration of his mind, by acknowledging the reason why all the Elect should be said to be written in the *Lamb's* Book of life to be this, namely, Because he was to pay the price of their Redemption, as the most proper and pleasing Sacrifice for sins that ever was offered up to God. But to proceed, as Christ was slain in Divine de-

signation

signation and acceptation from the beginning of the world, (for I shall take liberty to follow that
4. reading) so when he came into the world to be slain actually, it is said to be *in the fulneſs of time*, Gal. 4. 4, 5. *WHEN THE FULNESS OF TIME was come, God sent forth his Son, made of a woman, made under the Law*, &c. Time went with this great birth of the Saviour of the World, near 4000. years, and then it was time Christ should be sent into the world to pay that debt which through the forbearance of God had been contracting for so long a space of time.

5. But 5*thly*, for a pertinent and concluding Scripture-proof, I shall insist a little upon *Heb.* 9. 24, 25, 26. *For Christ is not entred into the holy places made with hands, which are the figures of the true, but into Heaven it self, there to appear in the presence of God for us: Nor yet that he should offer himself often, as the High-Priest entereth into the holy place every year, with blood of others, (for then must he often have suffered SINCE THE FOUNDATION OF THE WORLD) but now ONCE IN THE END OF THE WORLD hath he appeared to put away sins by the sacrifice of himself.* Here are several differences wch the Author of this Epistle observes betwixt Christ our High-Priest, & the High-Priest under the law, who was the most eminent type of Christ. The High-Priest under the law *entred into the holy places made with hands*; ours *into heaven it self*. The High-Priest under the law entred into the holy place often; that is, though but once in the year, yet every year once, which is often in many years, ours but once in all: Again, the High-Priest entred *with the blood of others*, ours by his own blood, or *the sacrifice of himself*. But yet herein there is a correspondence between our High-Priest, and the legal High-Priest, that

that as theirs went into the holy of Holies once in the end of the year for to make reconciliation for the sins of the year past so our High-Priest entred into Heaven with his own blood, *ONCE IN THE END OF THE WORLD*, to make attonement for the sins of the ages past: I think there is this allusion in the words *once in the end of the world*, for that the High-Priest offered but once in the year, *ver.*7 of this chap. ours once in all, and their once was in the end of the year, nay about the same distance of time from the years end as our Saviour from the worlds end, as is to be seen *Lev.*16.29. it was in the seventh moneth, seven bearing the same proportion to 12 (or very near it) that 4 doth to 7, taking it for granted that the world should last but about 7000 years: therefore I would infer this allusion to be in the words, that as theirs want, &c. Besides, there is that in this Scripture which will enforce this Analogy of the end of the year to the fore-past year, and the end of the world to the fore-past ages, and it is this; That if our Saviour through the excellency of his person and offering, had not had this high honor from God that his once offering should serve instead of offering a hundred times over, which the Priests under the law were fain to do, and yet could never hereby purge away sin as to the Conscience: I say, if this once offering of our Saviour had not bin so highly acceptable to God as it was, he must (as the High-Priests did offer often) *have suffered often since the foundation of the world*, if he would have obtained pardon of sins for those for whom he obtained it; he must have come into the World, and suffered once a year, or once in an age, or else at the end of some certain term of years prefixed to him by his Father. This is the argumentation of the holy Penman

* Dr *Hammond* in his Par. upon these words, *For then must he often have suffered since the foundation of the world*, hath it thus, For then he should from time to time ever since the BEGINNING of the world have dyed many times.

man of the Epistle to the *Heb.* ch 9 25. * Now upon what ground doth this argumentation proceed, other then this, That when he suffered and offered himself, it was as a propitiation to God for the sins of all the ages since the Foundation of the World? For else whence would it follow at all, though our Saviour should have been ranked by his Father amongst the common High-Priests, & his offering of himself no more accepted for pardon, than their offering the blood of Buls & Goats was: I say, whence would it follow that he must have offered himself often since the foundation of the World (which certainly respects the ages past) if he was not at all to make attonement for the sins of those past ages? The Author of that Epistle would rather have said (if he had not gone upon this supposition, that Christ offered for the sins of the ages past before his suffering, but had onely thought that he offered for the ages to come after his suffering) I say, he would rather have expressed himself thus: If our High-Priest Jesus Christ had not been accepted for us under the Gospel, more highly than the legal High-Priests were for their people under the law, he must often offer as they did, *SINCE* his first offering; he must come and suffer death once in the year, and then be raised to offer himself to God; or at least once in an age, or some set-period of time; and this he must do to the end of the World; he would never have expressed himself thus, then must he often have suffered since the foundation of the world. But whereas now the Apostle looking upon the world as it were at an end, or drawing towards its end, (for suppose the World last 70 or years, yet after 4000. years the Skale of Time is turned, and Time in its declining) he speaks of the world, and the continuance of it, as you would de-

of

of a year and the continuance of it, & faith he as the High Priest amongst the Jews, did enter into the Holy of Holies once in the end of the year for to make an atonement for the sins of the year past, so hath our Saviour once in the end of the world appeared to put away sin by the sacrifice of himself.

Again, for I have somewhat yet further which this phrase *now once in the end of the world* will afford us, and that is this, That indeed, though it be true (and I think I have sufficiently proved it above) that this death & offering of Christ frees *US* from sin that live after it as well as *THOSE* that went afore it; yet I verily believe that his death hath a more obvious respect to them that lived in the ages before he suffered than to us who came into the world after he suffered, though it hath indeed an influence upon us too; and the reason is this, for that the use of a Sacrifice is to make atonement for sin after it is committed. When did you ever read of a Sacrifice for sins slain and offered before the sin was committed? The Sacrifices that should be made thus, would rather look like a bribing the Deity to get liberty to sin, then to make atonement for sin. Therefore all the particular Sacrifices that were appointed, they were appointed to be used after the legal uncleanness was contracted; and accordingly the High Priest that went but once into the Holy of Holyes, it was at the end of the year not at the beginning of the year. And thus our Saviour being to take away the sins of the world, *John* 1. 29. he came once in the end of the world to take away sin; so that his appearing thus in the end of the world seems more plainly to respect the ages past, than the ages which were to come; and I verily believe, if Christ had dyed only for the sins of those

ages that have been since his death, or shall be yet to the end of the world, he would have forborn his death till the end of the world, or the times that were near it, from this very reason of decency, That it is not proper to offer Sacrifice for sin till the sin be committed; it rather looks like the dispensation to sin than making atonement for sin.

But now that Christ was to dye for the sins of all the Saints in all ages before him, and that he stayed till the fulness of time, even till the declining of time towards its end, (there being so many transgressions already committed that were to be removed out of the way) it was no uncomely thing at all that our Saviour should come and die, and offer himself to God when he did, though the value of the same Sacrifice was to reach all ages after to the world's end; and that especially, for that there were many other ends of his coming, besides the offering himself thus to God; he was to take upon him the Mediatorial Kingdome, to set up a spiritual Worship of God, by pulling down all the Jewish Ceremonies, making few and Gentile ones, and revealing all the mysteries that were concealed in *Moses* his dispensation; nay, his very Sacrifice is one of the greatest Mysteries of all, by which we are informed of God's performing his threatnings, that the threatnings of heaven are not as claps of thunder without a thunder-bolt in them; we see God's hatred of sin, punishing it so severely in his own Son; we see God's love to the world, that he would give his Son for the life of it, though he gave him up to the death; we have in his life a pattern of perfect holiness, which is more than all precepts alone; and we see in our Saviour an instance of the Resurrection & heavenly glory; &

Several other ends of Christs coming besides offering himself a Sacrifice for sin.

& all these things have been of mighty instruction to the Saints of all ages since the death of Christ, & will be to all Saints unto the end of the world; and therefore I say, these other great ends of his coming being considered, there is no undecency at all in his coming so early in the end of the world, and offering a Sacrifice that should serve for many ages that were then to come. It was at the end of the world that he came, and therefore might very well serve for those fewer succeeding ages, though it had the first respect unto the ages going before.

If this phrase, *the end of the world*, should be understood of the end of the *Iewish* state, this will not at all prejudice my inference from it, that Christs death had respect unto the ages before his coming, but rather strengthen it.

In the sixth and last place, I shall bring plain Scripture to prove that Christ dyed for the Saints of the ages that were past before his death. There are two Scriptures that speak to this purpose; the first that I shall name is in that 9th of the *Hebrews*, the chapter out of which I have been arguing, ver. 15. *And for this cause he* (speaking of Christ) *is the Mediatour of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament they which are called, &c.* Here it is said that Christ by the means of his death redeemed or expiated the transgressions that were under the First Testament, therefore he dyed for the sins of those that lived under the Old Testament. But I shall deal so faithfully with my Reader as to acquaint him with another interpretation (which is not contemptible) that others give of these words, and that is this, That our Saviour Christ, the Mediator of the New Testament or Covenant, by his most excellent Offering redeemed and expiated those sins which could not be expiated by any Sacrifices that were appointed under the First Covenant, accor-

ding to that in Acts 13.39. *By him* (speaking of Christ) *all that believe are justified from all things, from which they could not be justified by the Law of Moses.* There being in *Moses* no Sacrifices for adulteries, *theefts*, murthers, &c. whereas in the Christian Religion there is pardon for all sorts of sinners by means of the death of Christ, if they have but the Gospel-conditions of pardon. So that this interpretation makes the place to speak of the kindes of sins, and not of the individual or particular sins which were committed under the first Covenant, that Christ by the means of his death hath made redemption of those kinde of sins which there was no redemption for under the first Covenant: But I have something to ask of those that make this interpretation yet taking it for passable, and it is this; I would fain know if any of those sins were pardoned under the Old Testament which here are said to be redeemed by Christ for his followers; if they say they were not, then all that committed any such kinde of sins were damned for ever, which was untrue, witness *David* and *Manasseh*: if they were pardoned, as they were, then either they were expiated by some Sacrifice, or they were not; if those that own this interpretation say they were not expiated by some Sacrifice, and yet pardoned, I oppose, (not to mention that great argument again, That they could not be pardoned without expiation in any consistency with the veracity of God in his threatning) this seems a strange rarity in the dealings of God with us, that under the New Testament no sin is pardoned but what is expiated by the death of Christ, and yet under the Old Testament, (which was certainly a dispensation more severe than ours) there

the

the greateſt ſins ſhould be pardoned without the intervention of any Sacrifice; nay, what a ſtrange thing was it in their very diſpenſation that legal uncleanneſſes (ſuch as Leproſie and Iſſues, &c. muſt be purged by ſacrifice See *Lev.* 14,15. chapters, yet the greateſt ſins of all ſhould be pardoned without a ſacrifice; if therefore thoſe great ſins of Murther, Adultery, Witchcraft, Idolatry, &c. were pardoned by expiation, it muſt be by this death of Chriſt to enſue in the end of the world, for there was no ſacrifice ſo much as appointed for theſe ſins; & thoſe that were appointed could never reach to the purging and cleanſing of the conſcience, they only purged the fleſh from a fleſhly uncleanneſs, *Heb* 9.13. the blood of Chriſt alone hitherto hath had a virtue in it to cleanſe the conſcience; therefore I conclude, that the blood of Chriſt made expiation even for thoſe individual ſins for which there was no expiatory ſacrifice appointed under the Old Teſtament.

But to let paſs that Scripture, what will be ſaid to that in *Rom.* 3. 25, 26. where we have theſe words, *Whom* (ſpeaking of Chriſt) *God hath ſet forth* (or *fore-ordained*, as it is in the margin) *to be a propitiation, through faith in his blood, to declare his righteouſneſs for the* REMISSION OF SINS THAT ARE PAST, *through the forbearance of God, to declare* (*I ſay*) AT THIS TIME *his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus?* Now I ſuppoſe there may be this ſenſe contained in theſe words; That God in the dayes of the Goſpel hath ſet forth clearly what that is by which he was alwayes propitiated and atoned for ſins, even thoſe ſins that were fore-paſt and fore-committed in the dayes

of his forbearance and long-suffering, that is, the darker times of the world, which times we have otherwise expressed in Acts 17.30. *to be the dayes of ignorance which God winked at*, (they were the dayes of God's forbearance) it was and is the blood of Christ, by which God alone alwaies was, and still is propitiated for sins; only then it was not so well known, but now God hath declared ἐν τῷ νῦν καιρῷ, in the *Acts* it is τανῦν, that the forepast sins, the τὰ προγεγονότα ἁμαρτήματα, as well as these that are committed under the Gospel, were all redeemed and expiated by the blood of Christ. As for any other sense that is given of these words, I finde it only this, That the sins that are past should be meant of the sins of a man's life past, before he comes to believe; which is a good honest sense, for it is very true, That when a man comes to believe in Christ and in his blood, all the sins of his past life shall be forgiven him: but that this is not meant by the προγεγονότα ἁμαρτήματα, sins that are past, seems clear to me from that term of opposition, ἐν τῷ νῦν καιρῷ, at this time, which is certainly meant of the times of the Gospel, in opposition to a former time in which those sins past were committed, and therefore that former time was the time before the Gospel-dayes: which observation is strengthened by that parallel place in the *Acts*, where τανῦν is opposed in the very same case to the times of Ignorance and Forbearance which God winked at. I have now finished my proof of the second Assertion, and so I have done with what I thought necessary to adde by way of Appendix to the former treatise, the designe of which was to shew how the great business of Justification came to be transferred from

Works

Works to Grace from the Law to Faith; in which (I muſt needs ſay) I reckon is contained the moſt conſiderable piece of Goſpel-myſtery in the whole Book of God. The Lord give Me & thee (Reader) a ſpirit of Illumination rightly to underſtand it and reliſh it. I come now to the Uſes of the whole Diſcourſe fore-going; and here I need not be ſo large as otherwiſe I might be, having inſerted applications in ſeveral places of the body of the Diſcourſe; & for that the very Diſcourſe it ſelf is altogether practical, but moſt eſpecially, for that the chief end of the Diſcourſe was the diſcovery of Legality, and this I have ſo done my endeavour unto in the characters and their applications, that I ſhall have nothing at all of that to do in the Uſes. Yet ſomething I ſhall adde by way of application: And firſt of all,

Is it ſo (as I have above evinced) that the Law was our natural way of Juſtification which we were born under, that we had all made our ſelves obnoxious to the wrath and curſe of it, that that had ſeiſed of us as Priſoners and Malefactors, and that yet notvvithſtanding all this we are all of us now either under the tender of Grace, or in the ſtate of Grace & Favour vvith God, & all this in a comly and honourable vvay for the Lavv. Then this gives us matter of Information of or rather Admiration at the ſeveral Attributes of Goodneſs, Wiſedom and Holineſs in God. I ſhall be as brief as I may be in this Uſe, becauſe theſe things are obvious. 1. Uſe of Information.

But here is certainly eminent goodneſs and grace to mankinde ſhevvn in this vvonderfull change of Juſtification from Works to Faith. What? that vvhen vve had undone our ſelves as 1. Of the grace and goodneſs of God in this Goſpel-way.

to the Law, had not only weakened our ovvn ſtrengths (*when we were weak Chriſt died for the ungodly*) but weakened the Law it ſelf (for *the Law was made weak through our Fleſh*) ſo as it could not juſtifie us, that then the Lord ſhould not only ſeek out a vvay to ſupport us from falling and ſinking, but ſet us into a better, a more eaſie, and more glorious vvay of ſalvation than we vvere in before; this is a wonder of Grace and Mercy.

1. *For the glory of this way*; When an earthly *Adam* had betrayed all his truſt for his poſterity, and undone us, that then vve ſhould have a ſecond *Adam*, who is the Lord from heaven, and vvho is infinitely to be preferred before the firſt, vve have a glorious repreſentation of him in his ſimilitude unto and diſſimilitude from the firſt *Adam*, in *Rom.*5. from the 14. ver. to the end.

2. *For the eaſineſs of this way*; That vvhen we had made (not found) the Lavv, not only difficult but impoſſible to be kept by us, ſo that the going about to fulfill that novv would be like climbing up to heaven, deſcending dovvn to hell, and getting up again, nay raiſing a Saviour thence, or like compaſſing the vvhole world, that inſtead of this novv vve ſhould have a vvay ſet before us ſo plain, *That wayfaring men though fooles ſhall not erre therein*, Eſay 38.5. ſo near us that vve need not go out of our ſelves for it, (if I may ſo expreſs it) *the word is nigh thee even in thine heart and in thy mouth that thou mayeſt do it, even the word of Faith*, Rom. 10.8. ſo eaſie that vve may run in it; *I will run the way of thy Commandements*, Pſal. 119.32. *His Commandements are not grievous*, 1 John 5.3. *My yoke is eaſie and my bur-*

then

then is light, Math.11.29,30. This way of salvation is so easie to every honest soul, that it is but *Ask and have; seek and finde, knock and it shall be opened*, Math.7.7. And Rom.10.13. *Whosoever shall call on the name of the Lord shall be saved*: though this easiness be not found by wicked men, *Knowledge is easie TO HIM THAT UNDERSTANDETH*, and to him only, *Prov.*14.6. Neither is it easie to us without the assistances of the Spirit, but these assistances are at hand to good men, and therefore the way of Gospel-Justification and Salvation is wonderfull easie and delightsom; and this is a very great argument of the goodness of God.

If God had proposed the highest difficulties imaginable, and made it our duty to overcome them, if we would obtain the Crown of Glory proposed to us, we should have had no reason to complain; but when he hath taken us off from a difficult, nay an impossible way, (though once the true way) that we were upon, and set us upon an easier way, that that is pleasant and delightsom, and still propoſeth the same or a greater reward, this is grace and mercy indeed, here are riches of Mercies. Mic.6.8. *He hath shewed thee, O man, what is good; and what doth the Lord REQUIRE of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* What canst thou do less? What wouldst thou do else? Thy very work is reward enough, and yet thou shalt have a reward infinitely more glorious than thy work deserves.

Besides, in this way the holiness of God, that is, his hatred of and displeasure against sin is made very illustrious; in that his Law must be taken

3. Of the Holiness of God.

taken off honourably before the way of Grace must enter. I am sure this is so for us under the Gospel, and if under the Old Testament men were saved another way, I should think it very strange: but of this above.

3. Of the Wisedom of God. Lastly, (not to mention the power of God discovered in this way in the Miracles of Christ & his Apostles, raising Christ from the dead, &c.) The Wisedom of God is exceedingly manifested in this way of Gospel-Justification. I shall shew how it appears from what hath been said by & by: A little proof first that so it is this the Apostle *Paul* often insists upon: *God hath made Christ unto us Wisedom and Righteousness; unto them which are called Christ the Wisdom of God, and the Power of God*, 1 Cor. 1, 24, 30. The Gospel is called *the Wisedom of God in a Mystery, even the hidden wisedom*. Eph. 1, 6, 7, 8. *In whom* (that is, Christ) *we have redemption through his blood, the forgiveness of sins according to the riches of his GRACE, WHEREIN he hath abounded towards us in all wisedom and prudence*. One place more, it is *Col.* 2. 3. *In whom*, (speaking of Christ) *are hid all the treasures of Wisedom and Knowledge*; That is, (saith Dr *Hammond*, paraphrasing the second and third verses) 'In this course 'which hath more obscurely been taken by God 'the Father under the Old Testament (and 'therefore in the second verse is called *The Mystery of God the Father*) and more clearly now 'by God in Christ under the New (and therefore called *The Mystery of Christ*) to bring sinners to salvation; in this course is wrapt up all 'the depth of divine Wisedom imaginable.

That there is great wisedom shewn herein is usually demonstrated thus, which is a good way,

way, that herein the wisedom of God in saving sinners by Jesus Christ discovers it self, in that so many Attributes are honoured altogether, the Mercy, Holiness, and Power of God. I shall instance further only in this, that certainly the Wisedom of God as well as his Grace doth mightily appear in this way, for that herein God hath graciously accommodated himself to the reason and nature of a man, and hath taken that course, *Hos.* 11. 3, 4. of saving men in this way of Grace, which is most likely to prevail; *I taught Ephraim also to go, taking them by the armes, I drew them with cords of a man with bands of love, and I was to them as they that take off the yoke on their jawes, and I laid meat unto them.* This Scripture may well be applyed to Gods way of saving men upon Gospel terms; he takes off the yoke of the Law from our jawes, sets meat before us, whereas the Law afforded us nothing but stones instead of bread, and for fish gave us scorpions. The Lord here draws us with the cords of a man and with the bands of Love; in that true winning way which is suited to the nature of a man. *Thou hast destroyed thy self* (saith the Lord to a poor soul) *but in me is thine help.* *Hos* 13. 9. Thou art weak, relye upon me who am the Rock of Ages; if thou hast committed sins, repent and turn unto me and they shall be forgiven thee, only thou must set thy self faithfully to obey my commands; and whereas thou faileſt through weakness, I am ready to pardon, and now that thou maist have life upon these terms, upon these rational terms. *Cast away from you all your transgressions wherein ye have transgressed, and make you a new heart and a new spirit, for*

why

why will ye dye O house of Israel; for I have no pleasure in the death of him that dyeth, saith the Lord God: wherefore turn your selves and live yee, Ezek. 18,31,32. The Lord obviates all the objections that we can make; if we say it is hard to walk with God in the obedience to his commands, he promiseth strength; if we say, But what if I should fail in such and such instances of obedience? why (saith the Lord) whilest there remains a sincerity I will pardon; if any man doth sin, *wee have an Advocate with the Father*, 1 John 2.1.

Thus the way of God in the Gospel is highly rational; there is a variety of strong arguments in the way of Grace, especially in the Gospel dispensation, to perswade our faith, and as many to perswade our obedience. Dr *Moor* in his *Mystery of Godliness* makes mention of and insists upon seven several Gospel-powers, by which the Gospel becomes effectual to the bringing of man into a state of salvation, and so as certainly of justification, all which he reckons up *pag.* 392, *sect.* 2. the two first he makes, 'The evidence 'that we are to be inwardly and really righte-'ous; and not only so, but in an extraordinary 'manner; the five last are, the promise of the 'Spirit through Christ's intercession, the exam-'ple of Christ, the meditation on his Passion, on 'his Resurrection and Ascension, and on the last 'Judgment. Most of which (as it is evident) 'work morally, that is, upon a man's reason; and he tells us, *p.* 410. *ad fin.* 'That God in his 'infinite Wisedom hath traced out such a me-'thod in Christian Religion as is most accom-'modate to gain souls to himself. And this

certainly

certainly all those Divines will acknowledge that are for conversion to be ordinarily effected by moral suasion; for though the Holy Ghost himself should represent the arguments to our souls which we are to be moved by, yet if it be only represented in order to prevailing upon us in a way of perswasion, it is *only the reason of a man* that is to close with them, and therefore they will never prevail except they be accommodated and suited to *a man's* reason; nay, the more lively and truly they are represented unto a man's soul, the less affecting will they be by how much the less rational they are. And what Dr *Moor* asserts of the Christian Religion, that it is so accommodated to man's nature to prevail upon it, hath been alwaies true in the way of grace and faith in that measure in which it was at any time intelligible. And therefore for these men that speak against reason in Religion, they do but go about to unman us whilest they pretend to make us Christians; and they rob God of the glory of his Wisedom, the honour of which, as it is given by us, cannot be otherwise rightly and acceptably ascribed, then as we understand how this Wisedom discovers it self in the several designes and effects of it; which understanding is by no other faculty in us but that of our Reason, though it need be elevated and strengthened by the spirit of God in such acts of our understanding. The Wisedom of God therefore in this Gospel-way of Justification is very conspicuous, not only in that God hath in this way made many Attributes illustrious together, but in that the way it self is such as is most apposite to attain the end; *viz.* to justifie

stine men, which is the highest commendation of the prudence of any designe. Let us therefore be perswaded to admire the Wisedom and Prudence wherein God hath abounded towards us in this way of Faith, which certainly if we studyed more, we should be abundantly more affected with, even from our own convictions of the wisedom of it, and made to cry out with the Apostle *Paul*, ὦ βάθος, *O the depth of the riches both of the Wisedom and Knowledg of God! how unsearchable are his judgments, and his wayes past finding out!* Rom. 11. 33.

2. Use of Information; of the perverseness of man.

2. This discourse informs us of the strange unreasonable perverseness of the sons of men, That when God hath, in so much mercy and wisedom, found out and appointed such a glorious safe way of saving sinners, they should yet generally dislike this way, and take to a more ignoble way, to wit, *their own righteousness*, and an impossible way, to wit, *the keeping of the Law*, which I have proved above at large that they do; and it acquaints us with the strange infatuations which pride leads us into, for that is by the Apostle chiefly glanced at as the reason of so many mens adhering to the way of Works, because they would *establish their own righteousness*, which they prefer far before the righteousness of God, that is, that righteousness which he hath sufficiently manifested he will alone accept. They that are for the Law are for boasting and glorying, & this humour of self-confidence and fleshly boasting doth so besot them, that they run upon the most absurd and irrational designs in the whole world; but of this enough above.

3. There

3. There is great matter of consolation which offers it self unto us from what hath been discourſed above. Is it ſo, that the Lord hath remitted of the rigour of his Law, nay, that he hath taken off the Law wholly from requiring an account of thoſe that are married unto Chriſt, as being their Husband no longer? Is the condition of Juſtification altered from unerring obedience to faith and ſincerity in obedience? then here is comfort for all faithfull ſincere hearts. Art thou honeſt to God? haſt thou no *Delilah* in thy boſome? art thou faithful to the intereſt of Chriſt and his Saints? thou art ſafe, thou art ſecure; it is not neceſſary that thou be in the higheſt form of Chriſtians; 'tis true it were well if thou wert there, and it is thy duty to endeavour it, but it is not abſolutely neceſſary to thy being a Saint or in favour with God. 3. Uſe of Conſolation.

There are of all ſorts and ſizes, of all ranks and ages that are accepted with God. There are *babes*, and *young men*, and *ſtrong men*, and *fathers*; there are *lambs*, and there are *ſheep that are with young*; only without ſincerity, without a lively faith they cannot be ſo much as Chriſt's *little ones*. Now this is a matter of comfort which we may often reflect upon; it is ready at hand unto us. Art thou in any diſtreſs or trouble at any time, either from without, from men; or from within, by the buffetings of Satan? turn in preſently upon thy ſoul, and examine, ſee how thou haſt lived, and what thy preſent frame of heart is. 2 Cor. 1. 12. *Our rejoicing is this, the teſtimony of our conſcience, that IN SIMPLICITY & GODLY SINCERITY, not with fleſhly wiſedom, but* See more of this pag. 202, 203 above

but by the grace of God we have had our conversation in the world. Now if thou haſt ſuch a teſtimony as this from thine own conſcience, thou maiſt conclude thou art in the favour of God, and that therefore *all things ſhall work together unto thee for good*; but herein do not deceive thy ſelf with an imagined honeſty of heart to God, as many do; but deal faithfully with thy ſelf in the examination whether thou have a ſincerity or no. If I ſhould here give all the marks of ſincerity that I could finde throughout the Scripture, I ſhould not be impertinent in ſo doing, but yet ſeeing that hath been done well by many, I ſhall forbear; I ſhall only ſay this, that if thou ſetteſt thy ſelf any boundary or ſtint to thy attainments in holineſs, ſhort of perfection thou art ſo far inſincere, or if thou avoideſt any opportunity (which thou canſt by any means certainly underſtand to be an opportunity) of honouring God, thou art ſo far inſincere. Laſtly, if thou giveſt way to ſin in the ſmall degrees or appearances of it, thou art ſo far inſincere; and if the intereſt of the fleſh or of the world prevail in thy heart above the intereſt of God and Chriſt, thou art altogether inſincere, whatever good deſires and good affections thou maiſt have in thy heart.

I might here mention the other more principal condition of Goſpel-juſtification, *viz.* Faith, and bid thee if thou wouldeſt have comfort enquire if thou have faith; this St *James* tells thee how thou mayeſt know whether thou haſt it or no, even *by thy works*; thou maiſt diſcover it both unto thy ſelf and others by theſe. Jam. 2. 18. *Shew me thy faith without thy works, and I will*

ſhew

ſhew thee my faith by my works. For though I affirm that the Apoſtle *James* doth not ſpeak only in that Chapter of the demonſtration of Faith by Works (but alſo of real Juſtification before God by Works, as they are a part of the condition of Goſpel-juſtification, according to the 14. ver. of that Chap. *If a man ſay he hath faith and not works, SHALL FAITH SAVE HIM?*) yet it is certain that he ſpeaks there alſo of the demonſtration of Faith by Works; and both theſe deſignes (I think) may be as we underſtood in that chap. of *James*, as in the 24 of *Mat.* we may underſtand our Saviour ſpeaking of the deſtruction of *Jeruſalem* and the end of the World.

But inſtead of giving marks and ſignes of true faith, I ſhall rather proceed to an uſe of Exhortation unto the high and frequent exerciſe of Faith, which when we are engaged in, we ſhall have marks and ſignes enough to diſcover our faith by.

4. Uſe, of Exhortation.

In the next place therefore I come to an uſe of Exhortation. Is it ſo that Faith is made the great and principal condition of our Juſtification? that Faith bears ſo great a ſtroke in the buſineſs of Goſpel-juſtification, that the whole way ſhould receive denomination from it? (Rom. 4.14. *If they which are of the Law be heires, FAITH is made void*) *Is the righteouſneſs of God* in the Goſpel ſaid *to be revealed from faith to faith?* Is the Goſpel-righteouſneſs called the *righteouſneſs of faith?* nay, is faith it ſelf accepted as our righteouſneſs? then let this provoke us to the conſtant lively exerciſe of all the various & excellent acts of Faith. Let us do as all the

Saints of old have done, and if it be possible let us out-do them in believing. *By faith* (saith saith the Author of the Epistle to the *Hebrews*) *the Elders obtained a good report*, so he begins the chap.ver.2. *These all* (saith he) *obtained a good report through faith*, so he ends it, ver.39. What that great good report which they obtained was, he tells you ver.33,34,35. *Through faith they subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouthes of Lions, quenched the violence of fire, &c.*

1. Motive. My first motive that I shall begin with to quicken this Exhortation shall be from the wonderfull things that faith hath wrought and can work. Faith hath a virtue in it that hath wrought and can work wonderfull things. Witness but these three verses quoted, Heb.11.33,34.35. It was faith made the walls of *Jericho* fall down; by faith in prayer *Elijah* (that was otherwise a weak frail man as we are) stopped the bottles of heaven *for three years and six moneths, that it rained not*; and by faith again he opened these bottles, *and the heavens gave rain, and the earth brought forth her fruit*, Jam.5.17,18. Faith enabled the Apostles to do miracles; when the Disciples could not cast out a devil of one that was possest, our Saviour tells them the reason was from *their unbelief*, and that *if they had faith but as a grain of mustard seed, they should be able to say unto a mountain, Be removed hence into yonder place, and it shall remove, and nothing should be impossible to them*, Mat. 17.19,20. What then would a strong faith do, if a small faith would do so much? It was by faith that persons obtained miracles to be done for themselves and others, Math.9.29,30. *Then touched*

ched he their eyes, saying, *According to your faith be it unto you, and their eyes were opened*: and in Math. 15. 28. *Jesus answered and said unto her*, (the woman of *Canaan*) *O woman great is thy faith, be it unto thee even as thou wilt*; (a large grant indeed!) *and her daughter* (its said) *was made whole from that very hour*. This is commonly known by this name the Faith of Miracles; and is plainly expreſt what it is, Mark 11.23. *For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith.* So again, 1 Cor. 13. 2. *If I had all faith so as to remove mountains.*—— Now if Faith will remove mountains, even all mountains of difficulties, and procure any thing from heaven that we need, who would not endeavour to be ſtrong in faith, to be rich in faith? as the ſeveral expreſſions are, *Rom.* 4.20. *Jam.* 2 5.

2ly, Faith will ſerve all occaſions whatſoever; (and no wonder if it will work all miraculous effects) therefore be rich in faith. In famine it will feed thee, as it did *Elijah* and the Widdow of *Zareptha*, 1 King. 17. and our Saviour in the Wilderneſs, *who lived not by bread, but by the word of God* for 40 dayes together, *Math.* 4.4. In priſon it will enlarge thee, as it did *Peter*, Acts 12. or at leaſt enlarge thy heart, as it did the hearts of *Paul* and *Silas*, Acts 16.25. If thy children, ſervants, friends are ſick, it will heal them, *Mat.* 15.28. *Mat.* 8.6. *Jam.* 5.14,15. There is no caſe but faith will reach it. We may oppoſe *this ſhield to all the fiery darts of Satan*, Eph 6.16. *ABOVE ALL taking the ſhield of Faith, whereby we ſhall be* 2. Motive.

able to quench all the fiery darts of the wicked. This I have spoken largely to above, and therefore shall not enlarge here.

3. Motive. Faith and that alone will free thy minde of all cares and burthens; *Cast thy burthen upon the Lord and he shall sustain thee*, Psal. 55.22. *casting all your care upon him, for he careth for you*, 1 Pet. 5 7. Now this is to be done onely by faith; who would not have a minde quiet and free from cares? and who can be carefull, when he really believes that the only wise and omnipotent Jehovah takes all his cares upon himself? *This is the victory that overcometh the world, even our faith*, 1 John 5.4.

4. Motive. 4. This will quicken all thy graces; this you may see likewise above upon the last Question, There is no thriving Christian but a believing Christian.

5. Motive. This is the highest way of honouring God that can be taken; *Abraham* was *strong in faith*, and so *gave glory to God*; if thou doest not make it thy chiefest design in the world to honour God, thou art no Saint of God; now if thou wouldst study all the wayes imaginable to honour God, thou canst not do it so effectually as by this one onely way of believing. How is God known in the world in any way with such an honourable reflection as by men's trusting in him? To trust our own wit, and contrivance, and endeavours only in what we do, is as much as in us lyes to put God out of the world; I am sure it is a living without God in the world; whereas trusting in him for all is the only advancing the Lord upon his Throne of Sovereignty & Goodness.

This

This is the only way of pleasing God; *Without faith it is impossible to please God: for he that comes unto God must believe that he is a rewarder of all them that diligently seek him.* Men cannot more highly displease God than to believe that he is not good, yea, that he is not good to *ALL* that diligently seek him (let them look to it that confine and set limits to his Goodness:) yea, God is so highly pleased that men should trust in him, that he hath made this the principal condition of the pardon of all our sins, and receiving us into his special love and favour. *Abraham* was therefore called the *FRIEND OF GOD*, which is the highest honour in the whole world; by *this Enoch obtained this testimony that he PLEASED GOD*, Heb. 11.5. which was an honourable testimony indeed. Yea, (to conclude this Motive, and all the Motives in this Use) that the Lord might give us a testimony how highly he is pleased that we should trust in him, and how fain he would have us rely upon him, he hath *at this time*, ἐν τῷ νῦν καιρῷ, in these blessed dayes of the Gospel, *set forth Christ a propitiation*, to shew how ready he is to be reconciled to all the world; in a word, one of the greatest ends of the œconomy by Christ seems to be this, that in him representing his Father, being the express Image of his Person, yet partaking of Flesh and Blood like us, we might have a fit instrument and help, or mediate object for our faith to work upon: first upon him and by him, upon God himself, according to that place once already mentioned. 1 Pet. 1. 21. *Who by him* (that is, Christ) *do believe in God that raised him up from the dead, and gave him*

6. Motive.

glory, that your faith and hope might be in God. I come now to the matter of the Exhortation it ſelf.

Be exhorted therefore to be ſtrong in faith, that is, in the acts of aſſent and the acts of affiance; for theſe (as I take it) are the two chief proper acts of faith, though after I have ended the Exhortation unto theſe two, I ſhall give one notion of faith more under which we are to be exhorted to exerciſe faith:

1. For Aſſent; ſo faith is taken, *Iſai.* 53. 1. *Who hath believed our report?* and Mark 1. 15. *Repent and believe the Goſpel*, that is, the doctrine of the Goſpel; and (to mention but one place more) Rom. 14. 23. *Whatſoever is not of faith is ſin*; that is, (as the former part of the verſe, *he that doubteth is damned if he eat, becauſe he eateth not of faith*, carrieth it) whatſoever a man doth without a *ſound perſwaſion* in his minde that it is lawfull to do it, he ſinneth in that action. This is the firſt notion therefore of faith, namely, the aſſent to any Propoſition, though more accurately the aſſent to a teſtimony; but yet you ſee the Scripture-notion of faith is ſomewhat larger than that of the Schools, namely, the perſwaſion of or aſſent unto the truth of a Propoſition.

This notion of faith, *viz.* dogmatical faith, where the word faith ſignifies an act, is the moſt common notion of faith in the *New* Teſtament.

First therefore if thou wilt be *rich in faith*, be thou rich in truth, in thy aſſent unto truths, that is, truths in Religion; for though it be faith to believe there is ſuch a place as *Rome*, or *Conſtantinople*, yet my deſigne confines me here to truths in Religion: Be thou rich therefore in aſſent to divine truths, and that, whether they be

be clear by the light of nature, or revelation; for assent to truths that are clear even by the light of Nature is called Faith by the Author of the Epistle to the *Hebrews*, Heb. 11. 6. where *to believe that God is*, (which certainly is clear by the light of Nature) is called Faith, as I have shewn above, *pag.* 291. I say, be rich in thy assent unto all truths as near as thou canst, whether they be clear by the light of Nature or only by Revelation. *Let the word of Christ dwell in you richly in all wisedom*, Col. 3. 16. So *Christ shall dwell in your hearts by faith*; for according to thy light and knowledge and assent unto truths, so will be thy heart, affections, and conversation; he that hath a large light may have a large heart; whereas those that have but a narrow light, and a scanty knowledge, can have but a lower and a more limited sphear and compass to act in for God. And if it happen (as often it doth) that they that know little yet do more than many that know a great deal; this comes not from any advantage of the honest mans ignorance, but from the folly and carelesness of those persons that are knowing, and their want of firm assent to the notions of truth which float in their brains. Enlarge thy mind with knowledge, and thou getteest a larger field of fruitful heretion and service than otherwise thou canst possibly have: for thou must first know thy duty before thou canst do it rightly; for he that doth the best actions in the world, not knowing that they are good, pleaseth neither God nor man; being they are only the actions of the man, they are not humane or manly actions, as the Schools distinguish. Yea, though thou doest a good a-

I am but a little carefull here of distinguishing betwixt *Knowledge* & *Assent*, being confined within the narrow limits of an Use.

ction, yet if thou doubtest whether it be good or no, thou sinnest in doing this good action; because, *whatsoever is not of faith is sin.* For this largeness of faith by assent, see that last character where I shew how we should endeavour to know much of Christ.

2. But then withall take this advice too in thy faith of assent, do not only endeavour to get a true light and perswasion of the truth and goodness of things or actions, but get it as firmly rooted and as clear as ever thou canst, this will be a mighty advantage to thee; for if thou hast only a glimmering light, a little cloud will soon darken it; if thou getteſt but a faint perswasion, a small objection will quickly turn it into doubting: therefore get thy faith firmly built, that thou maist be firm and stable in thy faith and perswasion; *Be not like children tossed to and fro with every winde of doctrine*, Eph. 4.14. *Be not children in understanding; in malice be ye children, but in understanding be ye men*, 1 Cor. 14.20. I think we have sufficient experience in these times of the sore evil of a weak perswasion about matters of Religion, by the running up and down of so many from one party to another, till at last they have *made shipwrack of their faith*, (that is, faith doctrinal) as well as of *their consciences*, 1 Tim. 1.19.

3*ly*; As to this part of faith which lyes in assent, as we ought to endeavour that it be large and strong, so we must especially be wary that we fail not in our assent, and that a firm assent to those truths that are most important. Though it were to be wished, yet it cannot be expected, that all Saints should be so well acquainted

quainted with all truths, even those of less weight, as it may be justly expected their guids should be; yet all must look to it that they be well established in foundation-truths, such as the Death of Christ and his Expiation of sins, the Resurrection of the body and the last Judgment; we must be sure to *continue* in this *faith, grounded and settled, and not moved away from the hope of the Gospel*, Col. 1. 23. *Rooted and built up in him* (that is, Christ) *and stablished in the faith as we have been taught*, (that is, Faith doctrinal) especially in that great Foundation of Jesus Christ, *Col.* 2. 7. And truly I think there hath been no greater weakening of our faith in foundation-truths than the multiplying of Fundamentals; for taking off that weight and stress which we should lay upon those few fundamentals of the Faith of Christ that are really so, and laying it upon things non-fundamental, must needs make us unsettled from the foundation. So much for the first part of Faith which lyes in assent, and the directions about it.

2ly, For that part of Faith which lyes in Affiance. I need not quote many Scriptures to evince this notion of Faith, I shall give but one or two; John 14. 1. *Let not your heart be troubled, yet believe in God, believe also in me*, πιστεύετε εἰς τὸν θεὸν, καὶ εἰς ἐμὲ πιστεύετε: there is a *credere Deo*, which is to believe what the Lord says to be truth, and a *credere in Deum*, which is a resting and relying upon God, committing all my cares and concernments to him: *He that believeth in the Son hath everlasting life*, John 3. 36. So that phrase of Scripture, (to cite no more places) *of faith in the blood of Christ*, Rom. 3. 25. can be understood

derſtood of no other than ſome kinde of affiance; ſuch as this, that for that blood ſake the Lord is ready to be propitious to me if I have the Goſpel-conditions of Juſtification: and in this ſenſe (namely) of affiance, I have generally taken faith throughout this Treatiſe; and the reaſon is this; For that this is the end of a dogmatical faith or a faith of aſſent, and cannot be conceived without it, as that may without this; not that I think there can be a thorough dogmatical faith without this of * Affiance: but yet, ſeeing one may conceive them apart, though they are never ſeparated, I took the ſureſt courſe in uſing the word Faith in this ſenſe, namely, for the faith of Affiance, ſo including both unavoidably.

* Faith of affiance is known in the Old Teſtament by the name of *truſting*, as faith of Aſſent is known in the New Teſtament by the name of *believing*; it it alſo expreſſed by *ſtaying one's ſelf, leaning upon confidence in God.* See *Ball* of Faith, pag 24, 25, 26. who is large and clear upon it.

Look well therefore to this part of your faith, this makes uſe of all the truths and promiſes which you aſſent unto for true, and brings them down to your particular caſe: as now for inſtance; Doeſt thou aſſent to this for a truth, that God is good to *Iſrael*, even to ſuch as are of a clean heart? *Pſal.* 73. 1. why then do thou believe for the *Iſrael* of God, that God will preſerve it, and do it good, notwithſtanding all the ſufferings that are brought upon it; and do thou cleanſe thy heart, and believe that God will be good to thee. The former (*viz.* to believe the Promiſe true) is a faith of Aſſent, this a faith of Affiance; ſo again, for any particular

trouble

trouble that the people of God may be under, or that thou maist be under, believe, and doubt not but God will with this trouble make a way to escape, that they and thou maist be able to bear it, and that it shall work for good. When thou prayest in any case of publick calamity, as of Famine, or of Pestilence, &c. thou must pray in faith, and then thou hast no other way but to apply general promises (which thou believest true by a faith of Assent) to the particular case by a faith of Affiance, so expecting the accomplishment of them. When thou prayest for any sick person, or for thy self, upon any occasion, it is the general promise must give thee incouragement to expect the mercy in the performance of it; which expectation certainly must be understood to be affiance, or at least some other act than meerly assent to the promise as from God.

In this part of Faith therefore, namely Affiance, 1. Endeavour to be rich and abundant; 2. Be strong and intense. 1. Be abundant; extend your faith as far as you can unto all the cases of the Church, or any particular persons whose cases you may have occasion to know.

St *Paul* had upon him *the care of all the Churches*, 2 Cor. 11. 28, but think you he could sustain it without *casting this care upon God* by faith? See an act of faith for his beloved *Romans*, Rom. 16 20. *God shall bruise or tread Satan under your feet shortly*; and we finde how every Church to whom he wrote did partake of his most ardent prayers, (as we may see in the beginning of every Epistle) which without faith would have been utterly ineffectual. Nay, the Apostle *Paul*

was

was of so noble a spirit, that he did not only intereſſe himself in the concernments of whole Churches, but of every particular person that he could come to know of, *Who is offended, and I burn not?* & could he ease himself of this trouble but by faith? *Daniel* he understood by *books the number of the weeks* wherein the Jews were to suffer Captivity, and the time of their Deliverance, and did he not adde prayers to his knowledge, and faith to his prayers? *Dan.*9.2,3. Was it not for his prayers of faith, *looking towards Jerusalem*, Dan.6.10. that he was cast into the Lions Den? and did not the same faith that set him a praying, and opened his mouth, *stop the mouthes of the Lions?* Heb.11.33.

Again, for faith for particular persons, I have often observed already, that the Centurion believed for his Servant, the Woman of *Canaan* for her Daughter, the Palsie-man's friends for him, *Abraham*'s servant for his Master's Son, *Gen.*24.14. and it is said, *The prayer of faith shall save the sick*, Jam.5.15. Therefore enlarge your faith and bowels of mercies for as many as you can.

2*ly*, Or if you cannot concern your faith so largely or universally as a *Daniel*, or a *Paul* might do, (as some men and some Saints are of a more noble spirit and faith than other men, then other Saints) yet be sure look to it, that whatever you do you mixe faith in the doing of it. Whether you pray for your selves, or others, for Churches or particular persons, you must pray in faith; if you hear the Word, you must *mixe faith in the hearing of it*; if thou art under temptations, & findest great weakness & infirmity, thou must glory in it by faith, that here

here is an opportunity for the *power of Christ to rest upon thee*: *When I am weak* (saith the Apostle) *then am I strong*; which could not be true in the same sense in which he was weak, but only thus, that when he was weak in himself, then he found Christ most ready at at hand to help him, as he explains himself in that Scripture, 2 Cor. 12.9,10. *If any of you lack wisedom let him ask it of God*, saith the Apostle *James*, Jam. 1.5. *But let him ask in faith, nothing wavering*, as it follows in ver 6. But I shall not need to instance in particular cases wherein faith will stead us after so many reckoned together by the Author of the Epistle to the *Hebrews*, chap. 11.33,34,35: there are cases personal and national, in prosperity as *victories*, adversity as *imprisonments, mockings, scourgings, death*; there are cases of Kings, Judges, Prophets, private men, and even of women; only in the general therefore be sure whatever you do, do it in faith, let your whole life be a life of faith; perhaps you may not have such a large sphear of action as some other more eminent Saints, you may not be of such a large soul as some others, but for what comes through your hands to do, it must be done in faith; in this we must all imitate the Apostle *Paul*, Gal. 2. 20. *The life that I now live in the flesh* (saith he) *I live by the faith of the Son of God, &c.* the life that I live, the words are, ὃ δὲ νῦν ζῶ ἐν σαρκὶ, *THAT WHICH* I now live in the flesh, all this that I live, and wherein I may be said to live, is by the faith of the Son of God. Manage all thine affairs, perform all thy actions in faith; whatsoever action thou hast to transact, whether

ther it be of a ſpiritual, or a more ſecular concernment, expect wiſedom, and ſtrength, and ſucceſs from God.

And endeavour to be ſtrong, intenſe, and vigorous in all the actions of thy faith, as it is ſaid *Abraham* was, *Rom.*4.20. and or a direction herein, that your faith may be ſtrong as *Abraham's* was, take the courſe that he did; if there be great difficulties appear in the way that thou art in, yet knowing that thou art in Gods way, look away from the difficulties that offer themſelves, and conſult only with the power and goodneſs & faithfulneſs of God, and this ſhield of Faith (which above all the pieces of our ſpiritual armour we are cautioned to make uſe of) will quench all the fiery darts of diſcouraging temptations. *Abraham* was put upon as difficult acts of faith as ever any man was, and if he would have conſidered all difficulties, he might eaſily have been diſcouraged; but it is ſaid, *He CONSIDERED NOT his own body now dead, nor yet the deadneſs of Sarah's womb*, ver. 19. and therefore ſtaggered not at the promiſe through unbelief.

Faith taken for fidelity or faithfulneſs to God.

The third Notion in which Faith is taken in Scripture, and in which thou art to be exhorted to the exerciſe of faith, is that of *Fidelity* or *Faithfulneſs to God*, as it ſtands oppoſed to wavering and unfixedneſs of heart in the profeſſion of his name and Goſpel; thus it is taken in James 1.5.6. *If any of you lack wiſedom, let him ask of God who giveth to all men liberally and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering: If a man think to receive any thing*

of

of God, (wiſedom or any ſuch thing) *let him ask in faith*. What is this faith? It is not meant of a particular certain expectation of that which we ask, for that is underſtood in the phraſe *think to receive*, ver. 7. but it is meant of truſtineſs and fixedneſs of heart to God without wavering, as all the three verſes 6, 7, 8. carry it; *for he that wavereth is like a wave of the ſea driven with the wind and toſſed: A double-minded man is unſtable in all his wayes*; now this double-mindedneſs and wavering cannot be meant of the want only of a certain expectation of that particular thing which we ask in prayer; for though we ſhould be wanting in this particular and ſin in it, yet it would not follow, that we *were unſtable in all our wayes, that we were like a wave of the ſea driven with the wind and toſſed*, or *that we were double-minded*, for that is a word that plainly ſignifies hypocriſie. Beſides, as I have intimated, it is plainly ſaid in the 7 verſe, that ſuch a man that is a waverer, a double-minded man, *muſt not think to receive any thing of the Lord*; now if double-mindedneſs and wavering here, which are made the oppoſites of faith, were taken for miſdoubting to receive that thing which we pray for; the paraphraſe would be thus, Let not him that doubteth whether he ſhall receive his petition think to receive his petition, which were needleſs admiration; for that while he doubteth whether he ſhall receive what he prayes for, he cannot think he ſhall receive it. But now there is a full and ſtrong ſenſe in the other expoſition, That if a man pray for wiſedom, or for any other thing, & at the ſame time is unfixed in his heart

heart to the profeſſion of the name and Goſpel of Chriſt (as it is known many of the Jews, to whom the Apoſtle *James* directs this Epiſtle, were) let not that man think to receive any thing of the Lord. If thou expecteſt or but deſireſt that the Lord ſhould hear thy prayer at any time, do thou come to him with *thorough purpoſe of heart to cleave cloſe to him*; do not bring with thee an heart and an heart, a double mind into his preſence; for he hates a lukewarm ſoul, that is neither for God nor for the world, worſe than he doth one that is ſtark cold, *Rev.*3.15,16. if thou comeſt with ſuch an inſtability, wavering, and unfixedneſs of heart to God, never think to receive any thing from him; thou maiſt pray and pray thy heart out, and do by thy ſelf as *Baal*'s Prieſts did by themſelves to make their God to hear them, 1 *Kings* 18.26,28. but thou ſhalt not be heard.

And what the Apoſtle *James* ſaith here in the matter of Prayer, I may ſay in the matter of faith of Aſſent and Affiance, both before mentioned, That though you had the largeſt & ſtrongeſt aſſent to divine truths that ever any in the world had, or as the Apoſtle makes the ſuppoſition, 1 Cor.13.2. *Though you had the gift of Propheſie, and underſtood all Myſteries and all Knowledge*; yea, though for affiance you had *ALL FAITH* (that is, ſaith Dr *Hammond*, the higheſt degree of that faith by which Miracles are wrought) *ſo as to remove mountains*; nay, I will adde, though thou hadſt the ſtrongeſt affiance and truſt in the mercies of God for the pardon of ſins that ever any man had, yet imagine all this but ſeparated

from

from that integrity and honesty of faith which is here required in this place of *James*, and it is all worth nothing. Thou must be a man fixed to God in thy resolutions to walk with him and serve him, or else never think to fasten upon any of his promises, nor to receive any answer to thy prayers.

Here you see is a notion of faith which signifies sincerity, or faithfulness; and this *Conradus Bergius* Professor at *Breme* in his *Praxis Catholica*, pag.15,16,17. asserts and proves to be the first notion of Faith, pag.17. *Ad hanc quidem fidei significationem, qua fidelitatem significat, omnes cetera revocari possunt*; that is, Unto this signification or notion of faith wherein it signifies Fidelity or Faithfulness, all the other significations of faith may be reduced. Yet because (as the same Author acknowledgeth in the same page) *Assensio, quam adhibemus dicenti, ita usu invaluit pro significatione fidei, ut propria habeatur, nihilque cedat illi quæ ex prima impositione videtur descendere*; that is, Assent to the authority and truth of the speaker is so commonly used to express the notion of faith, that it is taken for the most proper notion of faith, as also for that *fiducia* or affiance *ad differentiam sicque ad dignitatem & consequenter ad essentiam fidei pertinet*, as the same Author speaks, pag.44. that is, affiance or trust belongs to the difference and so to the definition and consequently to the essence of faith, for this reason that the firm assent to any testimony, even that of God himself, requires an affection in him that assents; and therefore is Faith defined (as he saith) by *Pa-*

rans, assensum fiducialem, a fiducial assent. I say, for these reasons, from the notation of the word partly, but especially for that, (though this fidelity and faithfulness be a Scripture-notion of faith, as is to be seen in this place of *James*, yet) it is rarely used in this sense in the Scripture; I have taken faith as justifying in that sense as it signifies assent or affiance, & chiefly for affiance, for the reasons given above, *pag.* 346. But however having urged the practice of faith, as you see from the Scripture in this 3 Notion likewise (wch *Bergius* sayes is the first) as it signifies Sincerity or Fidelity, I shall not need to make any new exhortation (which otherwise I should be engaged to do from the fore-going discourse) unto sincerity or sincere obedience, which is the other part of the condition of Gospel-justification. I might adde as a great particular of the Exhortation to the exercise of faith, that you must be sure to exercise frequent and vigorous acts upon Christ and his blood; but of this I have spoken at large in the last Character.

To conclude therefore this use, and so the whole Treatise, if thou be rich in knowledge, and firm in thy assent unto divine truths, copious and strong in acts of affiance upon the divine power and goodness exhibited in the gracious promises of the Word, and to this addest, or rather makest to precede a sincerity of heart in the service of God; that is, in summe, if thou be a great believer, (thou mayest not perhaps work Miracles, but) thou shalt be a wonderful Christian, and shalt be able to do greater things than it was to do Miracles when they

they were in uſe, for wicked men could work Miracles, *Math.*7.22. Thou ſhalt be eminently uſefull unto the Church, to thy Friends and Relations & Acquaintance, & unto thine own ſoul; thou ſhalt be fit to ſtand in the gap upon all occaſions for others; & for thy ſelf, thou ſhalt free thy mind of all thy cares, all thy buſineſſes ſhall ſucceed; thou ſhalt have all thy graces flouriſhing & vigorous; thou ſhalt by thy frequent actings of faith in prayer at laſt get ſuch liberty of acceſs to the throne of Grace, ſuch fellowſhip and communion with the Father and the Son as to be unto God and Chriſt in the quality of a Friend, as *Abraham* was, *Jam.*2.23. which we know occaſioned intimate communications from God to him as well as from him to God. Gen.18.17. *Shall I hide from Abraham that thing which I do?* So our Saviour ſaith to his Diſciples; *Henceforth I call you not ſervants but friends, for the ſervant knoweth not what his Lord doth*, John 15.15. *The ſecret of the Lord*, both of his *Covenant* and Providence ſhall *be with thee*, Pſal.25.14. In a word, be but much in the exerciſe of faith, and you ſhall need but little more to enquire into your ſelves what evidences you have of the favour of God to you, than one at noon-day needs evidence that the Sun ſhines; be but much in believing, and ordinarily (I ſpeak not of extraordinary diſpenſations) ye ſhall have *joy unſpeakable and full of glory*, 1 Pet.1.8. this you may ſee at large above in the third Character, *pag* 187. But I do not pretend here in the narrow compaſs of a Uſe to ſpeak to all that may be ſaid of the life of Faith, either to the kindes

of its acts, the blessed effects of it, all the cases about it, motives to it, or directions in it, this would fill a large Treatise; See *Ball* of the Life of Faith. I shall conclude all with that of the Psalmist 37. 3. *Trust in the Lord and do good*; be large and firme in thy assent to divine truths, be strong and vigorous in thy acts of Trust and Affiance, and be faithfull to thy God, *and thou shalt dwell in the Land, and verily thou shalt be fed*; verily thou shalt be justified, verily thou shalt be saved.

FINIS.

THere being here ſome empty Pages, I thought good to tranſlate one place more out of *Luthers* Commentary upon the *Galatians*, which I have a great eſteem for; I would have it referred to *pag.* 112. or rather to the 183. becauſe it ſhews how apt even good men are to fall into a legal frame of heart; it is in the 53 *pag.* his words are theſe, ' *Deinde quoque cauſa Juſtificationis lubrica eſt, &c.* beſides alſo the buſineſs of ' Juſtification is a ſlippery, tickle thing, not indeed in it ſelf, or in its own nature, for in it ſelf it is moſt firm and certain: *ſed quoad nos*, but as to us, and in our management of it: That which I my ſelf have often experienced. ' *Novi enim in quibus horis tenebrarum nonnunquam lucter*; for I know in what hours of darkneſs I ſometimes ſtruggle and wreſtle. I know how often, or, how that oftentimes I loſe of a ſudden the rayes and light of the Goſpel and of Grace as it were in certain thick clouds; *novi denique, quam verſentur ibi in lubrico etiam exercitati, & qui pedem firmiſsime figunt*, in the laſt place, I well know how that the moſt experienced Saints and thoſe that have beſt footing ſtand here (*viz.* in the buſineſs of Juſtification) as in a ſlippery place, and their foot is ready to ſlip ever now and then, and they are apt to let go their hold: *habemus quidem cognitionem hujus cauſæ*, we know indeed this matter in a doctrinal way, becauſe we can teach it to others, and this is a certain ſign that we underſtand it; for none can teach others that which he knows not himſelf. It is a ſign of a knowing perſon (as he ſaid,

'ſaid) to be able to teach. *Verum cum jam in præſenti agone uti debemus Evangelio, &c.* But 'when we come to practice this doctrine, when 'we are in a ſtrait and preſſure of ſpirit, & need 'to uſe Goſpel (which is the word of Grace, 'conſolation, and life) then and there, the Law, 'the word of wrath, ſadneſs, and death gets be-'fore the Goſpel, ſeiſeth of us before the Goſpel 'can come, *prævenit Evangelium*, and begins to 'make a tumult within us, and ſtirs up no leſs 'terrors in the conſcience than that terrible and 'horrible fight upon Mount *Sinai* did. *Sic ut 'vel unus locus comminationis in Scriptura omnes ob-'ruat & obnubilat conſolationes*—— So that, though 'but one place of threatning in the Scripture 'come to our minde, it will over-whelm and 'darken all our comforts, and will put all our 'inward parts into ſuch a ſhaking and trembling, 'adeoque omnia interiora noſtra concutiat, that we 'ſhall quite forget the right ſtate of the matter 'of Juſtification, we ſhall quite forget grace, 'Chriſt, and the Goſpel; *ut plane obliviſcamur 'cauſæ Juſtificationis, Gratiæ, Chriſti, & Evange-'lii*; therefore, as to us, the buſineſs or cauſe of 'Juſtification is a very ſlippery tickle thing, be-'cauſe we are ſlippery and unconſtant in it. *Ideo 'quantum ad nos attinet, res valde lubrica eſt, quia nos 'lubrici ſumus.*

FINIS.